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THE SOURCES OF LUKE'S PEREAN SECTION

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE DIVINITY SCHOOL IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF NEW TESTAMENT LITERATURE AND INTERPRETATION)

BY

DEAN ROCKWELL WICKES

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CHAPTER I

THE USE BY MATTHEW OF PORTIONS IN LUKE'S PEREAN SECTION

The portion of Luke's Gospel from 9:51 to 18:14 has been noticed as a separate section from at least as early as the time of Eichhorn. In 1794 he published[1] the hypothesis that it had constituted a document simply inserted by Luke in making his gospel. The fact has come to be recognized that its material either has no parallel whatever in another gospel or has its only parallels in parts of the gospels dealing with other periods of the life of Jesus.[2] There has also come to be associated with this extended portion of the gospel the first twenty-eight verses of Luke's nineteenth chapter, the whole being called "Luke's Perean section," and described as "that portion of his record of the Perean ministry of which there are no parallels in Mark's record of this period," 9:51—18:14; 19:1–28.[3]

The fact that considerable portions of this material are closely paralleled in Matthew, while other important portions apparently germane to Matthew's purpose are not paralleled at all, suggests the possibility that a part and only a part of it was in Matthew's possession.[4]

According to their relation to Matthew's use we may group the portions of Luke's Perean section as follows: (1) those in which the similarity of Matthew and Luke is so close that the use of a common source may be said to be almost self-evident; (2) those less closely paralleled in Matthew, (*a*) some of which we may consider as from a common source, and (*b*) some of which we may decide probably came to the two from different sources; (3) portions which, if known to Matthew, he might easily have omitted; and (4) portions which it seems probable Matthew would have used if he had had them.

1. The first group of passages may be enumerated as follows: Luke 9:57–60; 10:2–3, 12–15, 21–22, 23–24; 11:9–13, 19–20, 23, 24–26, 29–32, 34–35; 12:2, 10, 22–31, 34, 39–40, 42–46; 13:20–21, 34–35; 14:11;

[1] *Allgemeine Bibliothek der biblischen Litteratur*, 5. Band, S. 991–92, 995.

[2] Burton, *Principles of Literary Criticism and the Synoptic Problem*, 1904, pp. 29 and 36.

[3] *Ibid.*, p. 36.

[4] Cf. *ibid.*, pp. 42 f.

16:13; 17:1, 26–27. Difference of opinion is possible in some cases, and this list differs slightly from Harnack's selection,[1] but it seems clear that in these passages there was a literary connection between the two gospels; that is, that both made use of the same written material.

2. Of the material less closely paralleled in Matthew (*a*) we may consider that a source common to the two gospels is indicated also in the following passages: Luke 10:4–11, 16; 11:2–4, 14–18, 21–22, 33, 39*b*–52; 12:3–9, 11–12, 33, 49, 51–53, 58–59; 13:18–19, 28–29, 30; 14:26–27, 34–35(?); 16:16, 17, 18; 17:2, 3–4, 6*b*, 23–24, 31, 33, 34–35, 37; 19:12–27. Combination or conflation with material from Mark by Matthew in his use of them appears in the case of Luke 10:4–11; 11:14–23; 12:11–12; 13:18–19; 17:2, 31. The agreement of Matthew with Luke 17:31 against Mark is indeed confined to a preposition and its case, but the closeness of the correspondence of all three and the fact that Matthew in the same discourse uses much material closely preceding and following Luke 17:31 lead to the conclusion that the source of this also was in Matthew's possession. While Mark in 9:42 has as close a parallel to Luke 17:2 as Matthew in 18:6, the fact that Matthew, who apparently used Mark as a source for this saying, has with it that found in Luke 17:1 shows that Matthew had the former in the source of Luke's section as well as in Mark. While the differences from Luke 19:12–27 in Matt. 25:14–30 seem to indicate that he was using another source than that of Luke, the correspondences, especially in the latter part, would seem to be best accounted for by supposing that Matthew had for this parable the source used by Luke, and thus he probably combined material from the two sources. Evidence that Matthew was not unused to making combinations of material from different sources may be found in Matt. 13:31–33; 12:25–30; 10:11–15; 23:1–36, when each is compared with its parallels.

Moreover, there are other passages in Luke's Perean section which (*b*) while they have partial parallels in Matthew differ so from those parallels that it seems probable the two gospels did not take them from a common source. Such are 10:25–29; 13:23–24, 27; 14:15–24; 15:3–7. The probable use of an additional source by Matthew in his parallel to Luke 19:12–27 has just been noticed. Luke 10:25–29 differs from the other passages grouped here in that its partial parallel in Matthew is derived from Mark. If there is any evidence that Matthew had this passage before him, it is to be found in certain verbal agreements with

[1] *The Sayings of Jesus*, pp. 1–40, which includes 10:7*b*; 11:26; 19:26; and omits 17:26–27.

it in 22:35–40 against Mark 12:28–34. These are in the use of the words "lawyer," "trying," "teacher," "in the law," the conjunction δέ, and in the Old Testament quotation the omission of "Hear, O Israel; The Lord our God, the Lord is one," and the use of the preposition ἐν with the dative in the last two phrases. But Matthew's quotation differs from both Luke's and Mark's in having only three prepositional phrases, and in using ἐν with the first of them, showing that it was not Luke's form but probably as elsewhere[1] the Hebrew Old Testament that led to the changes.

That Matthew should omit the first part given in his primary source under the influence of a subsidiary source would seem hardly probable. Matthew may have preferred the more specific term "lawyer" to "scribe," as the question here was one of the law. "Trying" is interpretation on the part of Matthew, justified by the commendatory answer of the scribe in Mark 12:32, which he omitted. Matthew had recently, in 22:18, taken the same verb from Mark, and at other times the same expression (16:1 and 19:3). "Teacher," a common word for address to Jesus, Matthew might have taken from Mark, vs. 32. Matthew's "in the law" seems a natural further defining of Mark's "commandment," and the use of the conjunction is characteristic of Matthew's changing of the style of Mark. The partial agreement in order of the common words seems almost inevitable and to have little weight for a common source. Thus while it is not impossible that Matthew knew the source of Luke 10:25–29, the evidence for it is hardly decisive.

The lack of close agreement with Luke 13:23–24 and 27 in Matt. 7:13–14 and 23, together with the fact that Matthew is pretty clearly using material from another source in the immediate context, seems to indicate that Matthew was not there using the source of these passages in Luke. The wide differences both in content and in form between Luke 14:15–24 and Matt. 22:1–10 seem to indicate pretty clearly that in general they are following different sources. Moreover, the agreements in details are not sufficiently close to lead us to the conclusion that as with Luke 19:12–27 the source of Luke's parable influenced Matthew's presentation. Luke 15:3–7 is partly paralleled in Matt. 18:12–13, but vss. 3, 6, and the principal part of 5 have no parallel in Matthew, and there are notable differences in the rest. This, together with the fact that the differences in form are not all to be accounted for either by stylistic changes or by the adapting of the parable to different uses, seems to indicate that the two forms were not derived from the same document.

[1] Burton, *A Short Introduction to the Gospels*, p. 6.

As we approach the third group of passages, portions which, if known to Matthew, it seems he might easily have omitted, we may notice that there appear to be certain more or less well-defined principles according to which Matthew has omitted material that presumably lay before him in a source that he was using, the Gospel of Mark. Similar considerations, it would seem, would be likely to result in his omission of material from other documentary sources. Such principles, suggested by Hawkins in his *Horae Synopticae*[1] may be stated as follows: (1) "To omit or condense Mark's subsidiary and pleonastic details" (Hawkins, pp. 160, 125–31). (2) To omit or alter "passages [in Mark] seeming (*a*) to limit the power of Jesus Christ, or (*b*) to be otherwise derogatory to, or unworthy of, him" (Hawkins, pp. 117 ff.). (3) To omit or alter "passages [in Mark] seeming to disparage the attainments or character of the apostles" (Hawkins, pp. 121 f., cf. p. 116). (4) To omit or alter "other passages [in Mark] which might cause offense or difficulty" (Hawkins, pp. 122 ff.). (5) To adapt the whole work "for the purposes of catechetical or other teaching" (Hawkins, pp. 218, 158 ff., 163–67). In this last other sources than Mark are in view.

With these principles in mind we proceed to a notice of the portions in Luke's Perean section which, if known to Matthew, he might easily have omitted. Luke 9:51–56 might well have been omitted by Matthew as not furthering his purpose, especially as (1) he shows no interest in the Samaritans, not mentioning them or their city except in a saying (10:5) forbidding the disciples to enter into a city of theirs; and (2) the culmination of this section is a rebuke of James and John the disciples (apostles) by Jesus for a saying of theirs (principle 3). Cf. especially Matt. 20:20, with Mark 10:35, where the request of James and John is transferred to their mother. Matthew might have omitted vs. 51, which is separable from the rest, because he had its substance in Mark 10:1 and 32, which he used in Matt. 19:1 and 20:17–19.

Luke 9:61–62 might have been omitted by Matthew as not, like the two preceding incidents and those among which he used them, well adapted to illustrate Jesus' personal authority, and also as perhaps likely to cause difficulty (principle 4).

As evidence that Matthew might easily have omitted Luke 10:17 if it were in his source may be cited his omission of Mark 6:12–13, which also is connected with the close of material that he embodied in his missionary discourse. The saying in 10:18 is bold and highly figurative, and Matthew might have omitted it as likely to cause difficulty, or at

[1] 2d ed., Oxford, 1909.

any rate, not likely to be especially helpful to his readers (principles 4 and 5). The same principles for a different reason might have led him to omit 10:19–20, for the phenomena there spoken of were probably not generally known at the time when Matthew was written.[1]

Though Matthew is not in general careful to avoid including two incidents similar to each other, his use of a partial parallel to Luke 10: 25–28 derived from Mark in 22:34–40 might have led him to omit it. We have already noticed the possible evidence that Matthew was there influenced by the language of this passage.

Luke 10:38–42 consists of a saying of Jesus and a narrative leading up to it, either of which is pointless without the other. That the saying early caused offense or difficulty in Christian circles seems evidenced by the change and omission found in quotations, early versions, and texts of it. The indication that Jesus preferred the hearing of his word to active ministry to his physical needs might seemingly have been thought somewhat dangerous to the Christian circle for which Matthew wrote. For notice Jas. 1:22: "Be ye doers of the word, and not hearers only," and Paul's urging of useful work on members of the Christian community:[2] "If any will not work, neither shall he eat"; "Work with your hands," and especially the scene given by Matthew only, in 25:31–46, in which the eternal fate of those of "all the nations" is decided according to their ministry or lack of it to Christ in the person of his "brethren." That is, Matthew might have feared the danger of his readers' misinterpreting the saying, as it was actually misinterpreted, to mean that hearing Jesus' word was the one thing needful (principle 4). The omission of the saying would carry with it that of the whole section.

Luke 11:1 might easily have been omitted by Matthew as not especially significant and not fitting into his plan of grouping the material into long "discourses" (principle 5), even if he did not feel the hint of Jesus' following John's example undesirable (principle 2*b*).

Luke 11:5–8 might easily have been thought by Matthew to be not especially helpful. Neither of the characters in the parable is made attractive: it is the refusal of help by the friend that is the only speech quoted from him, and the act of the one asking is called ἀναιδία, "shamelessness," "impudence" (Thayer, *s.v.*). Such a parable might easily cause difficulty, as seeming not only to imply that Christians should bring impudent or shameless requests to God, but that God was in some way to be compared to a man who gives not from friendship but because

[1] Cf. Sharman, *The Teaching of Jesus about the Future*, pp. 341 f.

[2] II Thess. 3:10 ff. and I Thess. 4:11.

of the importunity of the one who asks. Many people today find difficulty rather than help in the parable for similar reasons. It may very well be, therefore, that Matthew had this parable in his source, and omitted it for some such reason. It might easily be felt to be opposed to the spirit of the insertion probably made by Matthew in 6:7–8: "When ye pray use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking; be not therefore like them; for your Father knows what things ye need before ye ask him" (principle 4).

Luke 11:27–28 as a repudiation by Jesus of personal honor to himself might have been somewhat distasteful to early Christians and so have been left out by Matthew from his gospel (principle 2*b*).

Luke 11:36 Matthew might easily have omitted as obscure and pleonastic, seeming to add nothing to the ideas already presented in vss. 33–35 (principle 1).

The introduction to the discourse against Pharisaism in Luke 11:37–39*a* would naturally fall out in Matthew's use of the material, and as showing apparent courtesy to Jesus from a Pharisee would be little to his purpose. It seems to give a curious occasion for such words from Jesus as follow it, and would fit still less well the more extended denunciation given in Matt., chap 23.

Luke 11:53–54 reminds us of Mark 12:13 and Matthew's parallel, 22:15. Matthew might have omitted it as included in the other passage which he had shortly before used (principle 1).

Matthew had taken from Mark (8:15) a parallel to the saying in Luke 12:1, in Matt. 16:6. Moreover, he had from Mark the notice of great crowds coming to Jesus and thronging him (Matt. 4:25; 12:15; 13:2; and 19:2), and so would not need any of this verse (principle 1).

Luke 12:35–38 has a number of points of similarity with the parable of the Ten Virgins which Matthew has placed in connection with the two parables that follow in Luke in Matt. 25:1–13. Matthew might have omitted this passage because he had in the other from another source what he considered a better version of the same parable,[1] or else a better substitute.

Luke 12:41–42*a* would not have fitted here in Matthew's long discourse, and so might have been omitted even if they were in his source. The omission of Mark 5:30 f. after Matt. 9:21 may also be considered in point (principle 1).

Matthew seems to have inserted the last clause of 24:51 as a sub-

[1] So Sharman, *op. cit.*, pp. 187–90, 195 f.

stitute for Luke 12:47–48, and perhaps omitted the latter because it seemed to him an anticlimax here and he found no other good place to insert it.

That Matthew might have purposely omitted Luke 12:50 is seen to be probable in the light of his omission of the references to baptism in taking over Mark's report as Matt. 20:22–23.[1]

As the partial parallel to Luke 12:54–56 in Matt. 16:2–3 is absent from the best manuscripts and other important textual witnesses, it can give us no assurance that this passage was known to the author of that gospel. But its omission had he known it is not difficult to account for, for it would not have been useful to him in the connection in which he has used the material either before or after it, and he might likely have found no other occasion to use it, especially as it is somewhat obscure and its helpfulness to Christians in Matthew's time would seemingly not be very apparent (principle 5).

Luke 12:57 could likewise easily have fallen out in Matthew's transfer of the material that follows to a different context, its shortness and a quality of difficulty (principle 4) perhaps aiding in the result.

Luke 13:10–17 might perhaps have been omitted by Matthew because he already had from Mark as many incidents of this kind as he wished to include, in the two Sabbath incidents from Mark 2:23—3:6 (Matt. 12:1–14) and the healing of the woman twelve years with an issue of blood, Matt. 9:20–22 from Mark 5:25–34.

Matthew might easily have omitted Luke 13:22, as he had its substance from Mark (Matt. 9:35 from Mark 6:6, and Matt. 20:17 from Mark 10:32) and was not using the material to which it is an introduction.

Matthew's possession of the parallel sayings that he uses in 7:13–14 and 22–23[2] and of the more complete parable of the Ten Virgins, all probably from another source, may well have led him to omit Luke 13:23–27.

The incident of Luke 13:31–33 hardly lends itself to the upbuilding process of Matthew, besides being opposed to his tendency to accentuate the hostility[3] between the Pharisees and Jesus. The saying is rugged and obscure (principles 4 and 5).

Matthew might omit Luke 14:1–6 for the same reason as Luke 13:10–17. Moreover, as in the incident just noticed the friendly relation

[1] Cf. Sharman, *op. cit.*, pp. 44 and 203.

[2] See p. 3.

[3] See Sharman, *op. cit.*, pp. 9 f.

with a Pharisee indicated in the first verse would hardly attract him. The partial parallels with Matt. 12:10–11 and 22:46*a* are incidental, and do not demand an immediate common source.

Matthew might have considered that Luke 14:7–10 would not be especially helpful to his readers. For as a rebuke to certain particular people it might have been very effective, but one would have to consider it ironical to get a high spiritual teaching from it, for on the face of it, it is an appeal to prudence for the attaining of worldly glory, the aim which in fact it is rebuking (principle 4). Matthew might well have been satisfied to take the concluding saying (vs. 11) and leave out the rest, especially as he probably found no very fitting place for it.

Matthew might have omitted Luke 14:12–14 as a hard saying, likely, if taken too literally, to cause difficulty (principle 4). A similar motive may be surmised for the omission of the second clause of Luke 6:30 from Matt 5:42, and for the changes from Luke 14:26–27 in Matt. 10:37–38.

In Matthew's embodying of the following material in a long discourse the introduction in Luke 14:25 would drop out if it were in his source, but it may perhaps be questioned whether Matthew would have placed in the charge to the twelve apostles material presented in his source as addressed to "many crowds."

For Luke 14:28–33 Matthew might easily have found no appropriate place, especially as the sayings are hard and for the most part as parables are not susceptible of the softening process apparent in Matthew's form of the verses preceding (principle 4).

Luke 16:1–8 gives a parable in which a shrewd man's dishonest acts are held up as an example for emulation in some way. Its difficulty could thus easily have led Matthew to omit it, it would seem. Vs. 8 especially seems to have been liable to misunderstanding which would make it say that Jesus commended the unrighteous steward (principle 4). Vss. 9–12 seem to be sayings added as interpretative of the parable in various ways. They might have been omitted by Matthew as going with the parable and not especially valuable apart from it, and yet not sufficient to make the parable suitable for his purposes.

On the supposition that Matthew had Luke 16:27–31, he might have omitted it as not readily to be fitted with the rest of the Lazarus parable into his gospel (dealing as it does with a very different subject) and as not well adapted to use apart from it.

Luke 17:5–6*a* might readily have dropped out through Matthew's separate use of the material before and after it if it were in his source.

It would seem that Matthew might readily have omitted Luke 17:7–10 according to principle 4 or possibly principle 3. It seems to teach that the disciples, however faithful, can claim no reward and are to look for none. Moreover, the expression δοῦλοι ἀχρεῖοι, which the apostles (cf. vs. 5) are here told to apply to themselves, meaning *good-for-nothing slaves*, seems harsh and hard for them. In the only other use of the latter word in the New Testament Matthew gives the command to cast out the ἀχρεῖον δοῦλον "into the outer darkness," where, he says, "shall be the weeping and the gnashing of teeth" (25:30). Moreover, there are a number of other passages in Matthew that promise reward to the faithful and punishment to others,[1] which taken with the one just cited seem to indicate an attitude of mind among a part of the early church to which Matthew belonged, which might easily make this section a source of considerable difficulty as seeming to call on the apostles and the most faithful to assert themselves worthy, not of reward, but of exclusion from the kingdom and of punishment in the age to come.

Luke 17:20–21 would seem to be opposed to Matthew's idea of Jesus' eschatological views, and so might easily have been omitted by him. The same is true of vs. 22, the contradiction here being to the idea of the speedy coming of the Son of man, reflected in Matt. 10:23; 24:34, 42, 44; 25:13, and elsewhere.

Luke 17:37*a*, *b*, would easily drop out in any rearrangement of the material, and would be out of place with either of the adjacent sayings as Matthew has placed them.

Matthew had from Mark a closer chronological datum than Luke 17:25 for the events of this section, which he apparently substituted for it in 24:29–36, making this superfluous. The forecast itself of the suffering and rejection of the Son of man Matthew had from Mark 8:31, and in strikingly similar language (Matt. 16:21) (principle 1).

Luke 17:28–29 may have been omitted by Matthew on principle 1, as adding nothing material to vss. 26–27. Vs. 32 might easily have dropped out in Matthew's separation of the material, as he omitted the preceding reference to Sodom, took the parallel to vs. 31 from Mark and continued to follow him for some space after, and put vs. 33 into another discourse, where vs. 32 would not have fitted with it.

On principles 5 and 4 it would seem that Matthew might easily have omitted the parable part of Luke 18:1–8, which presents a bad man, "fearing not God and regarding not man," and his unjust action as indicating what God may be expected to do. Then the form of the part

[1] Note Matt. 24:45–51; 22:11–14; 8:11–12; 13:40–43, 49–50.

after the parable is largely dependent on the parable, and would render the sayings unintelligible apart from it. Thus the whole might rather easily have been omitted by Matthew.

Possibly Matthew might have omitted Luke 19:1–10, thinking that difficulty might be caused by Jesus' declaring that salvation had come to this house without any express declaration of faith in him on the part of Zacchaeus. If he had wished to include it, it would seem that he could well have done so between 20:28 and 29, making a geographical connection as Luke has done and according to his principle[1] of rearranging incidents from Mark, or between 20:16 and 17, with both logical and geographical connection. The reasons discoverable for Matthew's omission of it do not seem as cogent as with most of the portions from the Perean section that he has omitted.

4. So far as their relation to Matthew's use is concerned there would be little difficulty in considering that all the passages so far noted might have stood in a document used by Matthew. But there remains a fourth group, of portions concerning which it seems on the whole probable that, if Matthew had had them, he would have used them.

The first of these is Luke 10:30–37, the parable of the Good Samaritan. That Matthew was jealous of the reputation of the priest and Levite seems improbable in view of his peculiarly strong presentation of the part of the high priests in the plot against Jesus (26:3, 57 ff., and chap. 27, especially vss. 3–10). If Matthew had for any reason disliked the giving of honor to a Samaritan, that word could simply have been omitted, with little impairment of the strong teaching of the parable. But just as it stands the parable is in line with Matthew's teaching of the rejection of the Jewish leaders and nation (cf. Matt. 21:28–45). And the teaching of this parable seems such as would have fitted well into Matthew's work, e.g., in the Sermon on the Mount, in connection with 5:43–48, and its relation to Matt. 6:1–4 on alms is surely as close as that of Matt. 6:7–15 is to 6:5–6 on prayer. It might also have been included in his series of passages from Luke's Perean section in the latter part of the sermon, 6:19 ff., to the spirit and thought of which it is by no means unakin. Matthew's "Golden Rule," 7:12, finds a striking illustration in it. It is true that no long parables are there included, but there are a number of shorter ones, and Matthew may have had no others that seemed to fit there particularly well. It could, moreover,

[1] Sharman, *op. cit.*, p. 9: "Within those narrative portions of his documents where chronological or geographical data were absent or were vague, to group those events that were related through having a common geographical center."

very appropriately have stood after 22:40, where Matthew has omitted Mark 12:32–34*a*. Its germaneness to Matthew's thought is further confirmed by the use in two places by Matthew alone of the sentence, "I desire mercy and not sacrifice," which well expresses the teaching of the parable.[1] On the whole then it seems distinctly improbable that Matthew would have omitted it entirely from his gospel if it had stood in one of his principal or other sources. The fact that Matthew included so many parables (eight at least are found in Matthew alone) would further support this view.

Luke 12:15–21, the parable of the Foolish Rich Man, forcefully emphasizes a truth otherwise presented in material that Matthew used in 6:19–21, 25–33, and that appears in Luke in the immediate context of this parable. It would seem that Matthew as well as Luke might have used it in that connection had it been present in his source, or he might have placed it between Matt. 19:22 and 23. If his document had the order of the material in Luke, this would be the first of the material on this subject to which he would come; and it seems rather probable that he would have used it had he found it there.

While one might argue that the national outlook and anti-Zealot tone discoverable in Luke 12:54—13:9 shows that they must have stood together before the document came into Matthew's hands, and Matthew pretty clearly had 12:58–59, yet on that supposition it is hard to find a good reason for Matthew's omission of 13:1–5. For the strong call to repentance is characteristic of Jesus as well as of John the Baptist according to Matthew (cf 4:17; 3:2, 7–8; 21:41; 22:7; 23:36). The parable of the Barren Fig Tree also, Luke 13:6–9, if it were applied especially to the Jewish nation, would be found in line with the parables used by Matthew in 21:28—22:13, though the indication of another chance being given would perhaps require for it a location earlier in the gospel, which might have been found after 12:38–45. If not so applied, it would teach the need of productiveness in Christians, which is brought out by Matthew in 3:8, 10*b*, and 7:16–20 under a somewhat similar figure though not in such circumstantial parabolic form. The slight similarity to the incident of the fig tree, 21:18–22, would hardly cause Matthew to omit it.

That Matthew should have interpreted the parables in Luke 15: 8–10 and 11–32, if he had them, as referring to the church and those outside seems improbable if the introduction in vss. 1–3 were then with them as the parable in vss. 4–7 doubtless must have been. Moreover,

[1] So Wernle, *Synoptische Frage*, S. 95.

those passages in the Gospel of Matthew that show the strongest ecclesiastical interest may well be considered to have been inserted by another hand than that of the author of the gospel; so that objection to the parables by him on the ground of such an interpretation is not seen to have been probable.[1] Both parables fit very well with the teaching reported by Matthew in 9:10–13, where a similar situation is presented to that reported in Luke 15:1–2 which introduces them. It would seem that Matthew might very well have used them after this paragraph, especially as they would have furnished further examples of authoritative teaching by Jesus, which Matthew here and elsewhere seems to have been especially concerned to present. Moreover the parable of the Prodigal Son might well, it seems, have been used by Matthew between 5:43–47 and 48, as it is a strong enforcement of the truth he there presented. It seems very hard to discover a motive for its entire omission by Matthew if he had it in his source.

Luke 16:15 might seemingly have well been used by Matthew in the discourse against the Pharisees in chap. 23, in which vs. 12, from a source used in Luke's Perean section, and vss. 27–28 are close to it in thought. The address of this verse to the Pharisees is recorded in Luke 16:14. If vs. 15 seemed obscure enough to cause difficulty to his readers, Matthew might have omitted it on that ground, but this seems hardly likely, and otherwise a probable reason for its omission if it were in his source does not appear.

The main part of the parable of the Rich Man and Lazarus, i.e. Luke 16:19–26, from its similarities in thought and teaching with the judgment scene given in Matt. 25:31–46 and with the parable of the Unmerciful Servant as interpreted in Matt. 18:35, as well as with other characteristic expressions in Matthew,[2] might well, it seems, have been used by him if he had had it in his source. A place for it might have been found in chap. 18, either at the end or after vs. 9. The parable to vs. 26 is complete in itself, and the use of it without the remaining verses, if they were not wanted, would, it seems, have caused no difficulty.

Why should Matthew have omitted Luke 17:11–19 if he had it? Prejudice against Samaritans could have been satisfied by the omission of the references to race without spoiling the narrative, as of a notable miracle which had an added lesson of the duty of thankfulness and the

[1] See Sharman, *op. cit.*, pp. 329 ff., 335–39, 356.

[2] E.g., "There shall be the weeping and the gnashing of teeth"; Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30.

power of faith. None of these things seems foreign to Matthew's thought.

To be sure, Matthew had from Mark the account of the cure by Jesus of a single leper (8:1–4) who also was told to show himself to the priest, but Matthew in other cases repeats the story of cures much more similar than those of the lepers.[1] If Matthew was careful not to represent Jesus as opposing the Mosaic law,[2] no such opposition is indicated here.

Incidents and ideas akin to those found in and suggested by this section are found in Matt. 8:10–13; 12:15–21; 12:41–45. And if a place is sought for this incident in Matthew, why should it not have followed 9:32–34, or if he wished to have only ten miracles there, have replaced it? That seems a repetition of material used elsewhere with no particular suitability to this place. Hawkins says of that miracle and the one preceding it that "the suggestion naturally occurs that Matthew inserted this anticipatory mention of them in order to make up the conventional number of ten miracles." Our story here has ten men healed, and could have made a climax to the series of ten miracles had Matthew had it to use.

Finally, it seems difficult to find a reason for Matthew's omitting Luke 18:9–14 if it stood in his source. It is closely akin in thought with the parable and other teachings peculiar to Matthew in 21:28–32, and its teaching is not unlike that of Matt. 9:11–13, taken from Mark 2:16–17. It might seemingly have found a place after this latter, or possibly in the discourse on humility and forgiveness, Matt., chap. 18, or that against the Pharisees, Matt. 23:1–36, in which indeed the last sentence of this section is found (vs. 12), though probably taken rather from the source of Luke 14:11, where its connection is somewhat better.

The facts then in regard to the material of Luke's Perean section as regards its relation to use by Matthew make it appear distinctly probable that this material at one time existed in at least two separate bodies, one of which was known to Matthew and largely used by him in the composition of his gospel, the other not known to him when he composed his gospel, and therefore not used by him in it. The facts thus far adduced may not amount to proof of such distinctness of sources behind Luke's Perean section. But the argument for this is also cumulative. And further evidence supporting it from the inner characteristics of the sections themselves is to be presented in the following chapter.

[1] Cf. 9:27–31 with 20:30–34, and 9:32–34 with 12:22–24.

[2] But cf. Matt. 5:38 ff.

CHAPTER II

INNER EVIDENCE FOR DISTINCTNESS OF SOURCES BEHIND LUKE'S PEREAN SECTION

The previous chapter, dealing with a matter going outside of the material as it stands in Luke, namely its relation to use in another gospel, has resulted in the suggestion that two distinct and separate sources lay behind the material now found in Luke's Perean section. The task of the present chapter is to present evidence from within the material itself that tends to confirm this probability.

The looseness of connection and lack of orderly arrangement that appears in many places throughout this section has long ago been noticed.[1] We can hardly consider it probable that the arrangement of its material is governed in detail by the time or place of the incidents and teachings. For indications both of time and place are exceedingly scanty, only one place indeed being mentioned by name as the scene of an incident or saying, Jericho, 19:1, the phrase "a certain place," "a certain village" being repeatedly used, and indications of time being equally scanty and indefinite.[2] Moreover, Sharman has pointed out[3] the difficulty of finding a relationship in thought between the portions Luke 11:33–36; 12:10; 12:11–12; 12:57–59; 13:18–21; 14:34–35; 16:16; 16:18; 17:7–10 and the material which precedes or follows each of these.

Now it may be noticed that in a considerable number of cases there appears to be a closer connection in thought between passages in this section now separated by intervening material than exists between these passages and their more immediate context. Thus 10:2–16 is closely connected with 10:21–22 by the thought of those who receive and those who fail to receive Jesus' message. Vs. 17 is indeed connected with 10:1, but the ideas presented in vss. 18–20 seem widely separated from those of the sections on each side of them. Again 10:21–24 and 38–42

[1] So Friedrich Bleek, *Einleitung in das N.T.*, 1862. English ed., 1869, p. 279: "Want of due connection and arrangement is very apparent in that long section peculiar to Luke, chaps. 9:51—18:14."

[2] Cf. Sharman, *op. cit.*, pp. 3 f.; Michaelis, *Einleitung in die Schriften des Neuen Bundes*, ed. Marsh, 2d ed., 1802, III, 1, p. 39; Priestley, *Harmony of the Evangelists*, p. 95; Burton and Mathews, *Life of Christ*, p. 176.

[3] *Op. cit.*, p. 4.

are closely connected by the idea of the importance of receiving what Jesus has to reveal, the word "hear" (vss. 24 and 39) serving also as a verbal connection. Nothing like so close a connection appears between either portion and the intervening material. But close connection may be found between that material, 10:25–37, and another isolated section, 17:12–19, Jesus in the latter carrying out his teaching in the former by a notable act of mercy to the unfortunate, a verbal connection appearing in vss. 37 and 13 ("mercy"), and the one held up for emulation in each case being a Samaritan. The passages 12:4–12 and 22 ff. are closely connected as encouragements to confidence in God and devotion to his work. There is verbal connection in "be not anxious," vss. 11, 22, etc. The intervening passage interrupts this course of thought, though it has a connection with 12:22 ff. The requirements of humility and renunciation found in 14:7–11 and 25–35 seem to connect these passages somewhat more closely than either is connected with the intervening material if we ignore the likely editorial first clause of vs. 12.

The thought of rejection of the chosen ones and bringing-in of the unfortunate in 14:16–24 is closely connected with that of chap. 15, God's special joy at the finding of the lost, especially as introduced by the murmuring of the Pharisees and scribes. Moreover, the parable of 14:16–24 appears better suited to attract "the publicans and sinners," 15:1, than what intervenes, which appears like a decided interrruption.

The tone of strenuous requirement for discipleship found in 14:25–35 reappears decidedly in 16:13, but to a considerable extent the idea is found also in the entire section 16:1–13, the connection with either being considerably closer than of any of them with chap. 15. But 16:14–15 seems more closely connected with chapter 15 than either is with the intervening section, especially if we may regard it as probable that the phrase "being lovers of money" is due to an editor.[1] The thought of uncompromising requirements for the member of the new order is continued from 16:1–13 in vss. 16–17, the connections with vss. 14–15 seeming less close except perhaps for the (possibly editorial) reference to money connecting 14 with 1–13. Moreover, 16:14–15 seems an excellent introduction for 16:19–31, the contrast between human and divine estimates of worth being strong in each. Neither seems to be at all closely connected with what comes between. Luke 17:1–2 may be considered as connected with 16:18 as a warning as to offense particularly

[1] Of the two Greek words in this phrase *φιλάργυρος* appears in the New Testament only here and once in I Tim., and *ὑπάρχω* is listed by Hawkins as especially characteristic of Luke.

in matters of divorce and marriage. In any case both portions seem to indicate requirements of the disciple, and to be more nearly allied to each other than either is with the intervening parable, which has no obvious connection with either. Finally, the promise of vindication of the faithful ones and punishment of adversaries at the coming of the Lord closely connects Luke 18:1–8 and 19:12–27, much more closely than either is connected with its more immediate context.

The mere fact that in such a large number of cases coherence would be improved by the putting-together of portions now separated tends to strengthen the argument for the existence of more than one document behind this section, though one might conceive it to be the result of a rearrangement or disarrangement of material from a single source. But the evidence for the first supposition is made more clear and greatly strengthened by noting that from the passages we have just been considering two coherent groups appear. Thus, rearranging the order of our list, we have noted the close connection of (1) 14:7–11 with 14:25–35; of 14:25–35 with 16:1–13; of 16:1–13 with 16:16–17; of 16:16–18 with 17:1–2; and of (2) 14:16–24 with 15:1–32; of 15:1–32 with 16:14–15; of 16:14–15 with 16:19–31. It will be noticed that the passages of list (2) in every case fit between those of list (1), alternating with them in the present arrangement in Luke. This looks very much as though material from two documents had been here put together by taking a portion alternately from each, preserving the order of the original documents.

Moreover, we may now extend the second of these lists by noting the close connection between 16:19–31 and 10:25–37, which leads to our first and only suggestion of a change in order in the process of combining documents. The former passage ends with a presentation of the thought that the instructions of the Old Testament Scriptures should be amply sufficient to prevent a life that leads to torment after death, while the latter, beginning with a question as to what to do to inherit eternal life, answers it by reference to the Old Testament Scriptures and the assertion that obedience to their instructions will bring life, and then illustrates the meaning of such obedience. The lawyer of 10:25 might readily have been found among the group of 15:2–3, some of whom are apparently mentioned again in 16:14. If then we place the passage 10:25–37 after 16:19–31, at the end of our list (2), we may add to it still another passage besides, 17:12–19, the close connection of which with 10:25–37 we have already noted. These facts point to the supposition that in the combining of material from two documents the order of one was not completely

adhered to, but one portion of it was selected out and placed before others that had originally preceded it. This is only what one might expect would be done in such a combination.

As to the group of list (1) we may also suspect that there belonged with it the shorter coherent group, 10:2–16, 21–24, and 38–42, when we observe that the chief interruption in it is by material assigned to the group of list (2), 10:25–37.

We have thus by the study of coherence alone established apparently a considerable probability that at some point in the history of the body of material we now call Luke's Perean section portions from two documents were put together, those from one being inserted between those of the other, and the order of both being largely, but of one not entirely, retained. We have also thus determined the likelihood that in general there belonged to one of these documents (1) the material found in Luke 10:2–16, 21–24, 38–42; 14:7–11, 25–35; 16:1–13, 16–18; 17:1–2, and to the other (2) that of 10:25–37; 14:16–24; 15:1–32; 16:14–15, 19–31; 17:12–19.

It may be instructive to compare these results with those of our first chapter, so far as they concern these particular passages. Of the list (1) given above we find that there was assigned to group (1), of passages "in which the similarity of Matthew and Luke is so close that the use of a common source may be said to be almost self-evident," 10:2–3, 12–15, 21–24; 14:11; 16:13; 17:1; to group (2*a*), of passages "less closely paralleled in Matthew" but "which we may consider as from a common source," 10:4–11, 16; 14:26–27; 14:34–35(?); 16:16–18; 17:2; to group (3), of passages which, if known to Matthew, he might easily have omitted, 10:38–42; 14:7–10, 25(?), 28–33; 16:1–12. To groups (2*b*) and (4) nothing of the material in list (1) was assigned. Taking now the list (2) given above we find that of its material there was assigned in chap. i to group (2*b*), of passages partially paralleled in Matthew but which we decided probably came to Matthew and Luke from different sources, 10:25–29; 14:16–24; 15:3–7; and to group (4), of "portions which it seems probable Matthew would have used if he had had them," 10:30–37; 15:8–32; 16:15, 19–26; 17:12–19. That is, we find that the passages indicated by coherence to have belonged to one of the documents are found without exception in those groups which we concluded indicate a body of material known to and largely used by Matthew.[1] While of the passages indicated by coherence to have belonged to the other document, most of the material, fifty verses, is

[1] P. 13.

found in the group which we considered as indicating another body of material not known to Matthew,[1] and all but eight verses of the rest, that is, nineteen verses, in that group concerning which we considered that different sources lay behind the material in Matthew and Luke. The eight other verses are 15:1–2 and 16:14, 27–31, for none of which is there any evidence for believing that it was used by Matthew. A more complete correspondence of the two lines of evidence one could hardly hope to find.

Proceeding now in our study of inner characteristics we turn to the matter of vocabulary. For the study of this we select two groups of material somewhat larger than those we have just seen to be indicated by the facts of coherence and relation to Matthew's use to be derived from different documents, but including the greater part of one and almost all of the other respectively. The first group includes the material in Luke's Perean section that has close parallel in Matthew only, and is substantially equal to the sum of groups (1) and (2*a*) in chap. i. For convenience of reference it may be arranged in sections thus: §1, 9:57–60; §2, 10:2–16*a*; §3, 10:21–24; §4, 11:2–4; §5, 11:9–13; §6, 11:14, 16–17*b*, 18*b*, 19–20, 23–26; §7, 11:29–32; §8, 11:33–35; §9, 11:39, 42–52; §10, 12:2–10; §11, 12:22*b*–31, 33–34; §12, 12:39–40, 42*b*–46; §13, 12:51–53; §14, 12:58–59; §15, 13:18–21; §16, 13:28–29; §17, 13:34–35; §18, 14:11; §19, 14:26–27; §20, 16:13; §21, 16:16–17; §22, 16:18; §23, 17:1; §24, 17:3–4; §25, 17:6; §26, 17:23–24, 26–27, 30, 33–35, 37*c*. The second group includes besides almost[2] the whole of the list (2) of portions indicated by coherence and relation to Matthew's use as coming from a separate document, four others connected with them in thought,[3] and all but one of them[4] belonging to the fourth group of the first chapter, and thus indicated as from a source Matthew did not have. This second group may be arranged as follows:. §1, Luke 12:13–20; §2, 13:1–9; §3, 14:16–24; §4, 15:1–32; §5, 16:15, 19–31; §6, 10:30–37; §7, 17:12–19; §8, 18:9–14*a*; §9, 19:1–10.

In each of these groups we find a very considerable number of words, 105 in one and 76 in the other, which occur in more than one of its sections and at least twice as many times in it as in the other group of mate-

[1] P. 13.

[2] There are omitted from it only 10:25–29, concerning which one might doubt if it were unknown to Matthew, and 16:14, perhaps largely an editorial insertion.

[3] See p. 38 f.

[4] 19:1–10; see p. 10.

rial, in many cases not occurring at all there. A list of these words for each group follows, with the number of times and the number of different sections in which each occurs in each group of material. The figures are given in this order after each word: (1) the number of occurrences of the word in the group noted at the beginning of the list; (2) the number of different sections in which it occurs in that group; (3) the number of its occurrences in the other group; and (4) the number of sections, if any, in which it occurs in the other group.

FIRST GROUP

ἀγαπάω, 2, 2: 0; ἅγιος, 3, 3: 0; ἄν, 10, 6: 2, 2; ἀντί, 2, 2: 0; ἀπέρχομαι, 4, 2: 1, 1; ἀποκτείνω, 6, 3: 1, 1; ἀποστέλλω, 3, 3: 1, 1; ἄρα, 3, 3: 0; αὐξάνω, 2, 2: 0; ἀφίημι, 11, 7: 2, 2; βαλλάντιον, 2, 2: 0; βασιλεία, 12, 8: 0; βαστάζω, 2, 2: 0; βλέπω, 4, 2: 0; γαμέω, 3, 2: 1, 1; γάρ, 12, 10: 4, 3; γενεά, 7, 2: 0; γῆ, 4, 4: 1, 1; γινώσκω, 5, 4: 1, 1; δάκτυλος, 2, 2: 1, 1; διά, 5, 4: 1, 1; διαμερίζω, 3, 2: 0; διαφέρω, 2, 2: 0; διώκω, 2, 2: 0; δύναμαι, 6, 3: 3, 3; δύο, 6, 4: 3, 3; ἐμοῦ, 4, 2: 2, 2; ἡμῖν, 4, 2: 0; εἰ,* 13, 9: 4, 4; εἰ μή, 4, 3: 2, 2; οἶδα, 5, 5: 0; εἰρήνη, 4, 2: 0; ἐκβάλλω, 6, 3: 1, 1; ἐκεῖ, 6, 5: 2, 2; ἔμπροσθεν, 3, 2: 1, 1; ἐπισυνάγω, 2, 2: 0; ἐσθίω, 6, 4: 2, 2; ἔσχατος, 2, 2: 0; ἕτερος, 7, 5: 3, 2; ἕως, 6, 5: 3, 2; ἥκω, 2, 2: 1, 1; ἡμέρα, 8, 5: 2, 2; θεός, 18, 10: 8, 5; καθώς, 2, 2: 0; καρδία, 2, 2: 1, 1; κεφαλή, 2, 2: 0; κλέπτης, 2, 2: 0; κόκκος, 2, 2: 0; κόσμος, 2, 2: 0; κρίσις, 4, 3: 0; κριτής, 3, 2: 1, 1; λαλέω, 2, 2: 0; λαμβάνω, 4, 2: 0; μαθητής, 4, 2: 0; μακάριος, 2, 2: 0; μᾶλλον, 3, 2: 0; μέν, 2, 2: 1, 1; μή, 28, 14: 4, 2; μηδέ, 2, 2: 1, 1; μήτηρ, 3, 2: 0; μισέω, 2, 2: 0; ναί, 3, 3: 0; νότος, 2, 2: 0; νῦν, 2, 2: 1, 1; ὅλος, 2, 2: 0; ὅπου, 4, 3: 0; ὅς, ἥ, ὅ, 21, 9: 9, 5; ὅταν, 4, 4: 0; οὐαί, 9, 3: 0; οὐδέ, 7, 2: 2, 2; οὖν, 5, 5: 1, 1; οὐρανός, 10, 9: 4, 2; οὕτως, 6, 5: 1, 1; παραδίδωμι, 2, 2: 0; παραλαμβάνω, 3, 2: 0; παρέρχομαι, 2, 2: 1, 1; πετεινόν, 3, 3: 0; πίνω, 4, 4: 1, 1; πλείων, 3, 2: 0; πλήν, 4, 3: 0; πνεῦμα, 5, 4: 0; πονηρός, 4, 4: 0; πόσος, 3, 2: 1, 1; προφήτης, 7, 5: 2, 1; πρῶτον, 2, 2: 0; πωλέω, 2, 2: 0; πῶς, 2, 2: 0; σημεῖον, 5, 2: 0; σίναπι,† 2, 2: 0; Σολομών, 3, 2: 0; σοφία, 2, 2: 0; ὑμεῖς, 7, 5: 1, 1; ὑμῶν, 19, 7: 3, 2; ὑμῖν, 30, 11: 6, 4; ὑμᾶς, 8, 4: 2, 2; σῶμα, 7, 4: 0; ταμεῖον, 2, 2: 0; τε, 2, 2: 1, 1; τίθημι, 2, 2: 0; τότε, 3, 2: 1, 1; ὑπάγω, 2, 2: 1, 1; ὑπό, 5, 4: 1, 1; ὑψόω, 3, 2: 0; φῶς, 3, 2: 0; ὥρα, 4, 2: 1, 1.

*These figures include those of εἰ μή below.

†Not classical; in the New Testament occurs only here, in the parallels in Matthew, and once in Mark.

SECOND GROUP

Ἀβραάμ, 7, 2: 1, 1; ἀγαθά (τὰ),* 3, 2: 0; ἀγρός, 3, 2: 1, 1; ἀδελφός, 4, 3: 2, 2; ἁμαρτωλός, 7, 4: 0; ἀναβαίνω, 2, 2: 0; ἀνίστημι, 5, 3: 1, 1; ἀπαγγέλλω, 2, 2: 0; ἀποδίδωμι, 2, 2: 1, 1; ἀποκρίνομαι, 4, 3: 1, 1; ἀπολαμβάνω, 2, 2: 0; ἀπόλλυμι, 11, 3: 4, 2; δεῖ, 2, 2: 1, 1; δέκα, 4, 3: 0; διαγογγύζω,† 2, 2: 0; δικαιόω, 2, 2: 0; δίκαιος, 2, 2: 0; δοῦλος, 6, 2: 3, 1; μέ, 8, 6: 3, 3; εἶδον, 11, 5: 3, 2; εἶπον, 41, 10: 19, 12; ἐλεέω, 2, 2: 0; ἐννέα, 3, 2: 0; ἐπαίρω, 2, 2: 0; ἐπιθυμέω,‡ 2, 2: 0; ἐπιτίθημι, 2, 2: 0; ἐρωτάω, 3, 2: 0; ἔτι, 2, 2: 1, 1; ἔτος, 4, 3: 0; εὑρίσκω, 11, 3: 5, 3; εὐφραίνω,** 6, 3: 0; εὐχαριστέω, 2, 2: 0; ἔχω, 12, 5: 5, 3; ζωή, 2, 2: 0; Ἱερειχώ, 2, 2: 0; ἱερεύς, 2. 2: 0; Ἰησοῦς, 7, 3: 1, 1; ἵνα, 7, 5: 2, 2; ἵστημι, 3, 3: 1, 1; καλέω, 5, 2: 0; καρπόν, 4, 2: 0; καταβαίνω, 5, 3: 1, 1; μακρόθεν, 2, 2: 0; μέγας, 3, 3: 0; μέλλω, 2, 2: 0; νεκρός, 4, 2: 2, 1; ὁμοίως, 4, 3: 0; ὁράω, 2, 2: 1, 1; ὀργίζομαι,†† 2, 2: 0; ὅστις, 3, 3: 1, 1; οὐχί, 4, 3: 2, 2; παρά, 5, 4: 2, 2; παραβολή, 4, 4: 0; παραιτέομαι, 3, 2: 0; παρακαλέω, 2, 2: 0; πείθω, 2, 2: 0; πέμπω, 3, 2: 0; περισσεύω, 2, 2: 0; πίπτω, 3, 3: 1, 1; πλούσιος, 5, 3: 0; ποιέω, 8, 5: 4, 4; πορεύομαι, 8, 5: 1, 1; ποῦ, 2, 2: 1, 1; πούς, 2, 2: 1, 1; πρῶτος, 2, 2: 1, 1; πτωχός, 4, 3: 0; Σαμαρείτης, 2, 2: 0; σπλαγχνίζομαι, 2, 2: 0; συνάγω, 3, 2: 1, 1; σώζω, 2, 2: 0; τελώνης, 4, 2: 0; τις (indef.), 17, 8: 4, 4; τόπος, 4, 4: 1, 1; χαίρω, 3, 2: 0; χορτάζω, 2, 2: 0; χώρα, 4, 2: 0.

The number and extent of distribution of these words in the two groups of material seem to give further confirmation to the hypothesis that in these groups two different documents are represented.

Moreover, it appears that to a certain extent different words were prevailingly employed in the two groups to express the same or similar ideas. Thus for the verb of sending the first uses ἀποστέλλω in three sections, the second group only once but πέμπω instead, three times in two sections, the first group not having this at all. In the verbs of seeing used a marked difference appears. In the second group εἶδον is used prevailingly, eleven times, as against three times in the first group, and ὁράω twice in two sections as against once in the first group; ἀναβλέπω appears once, in the second group. But in the first group βλέπω, which

* Meaning "property," only here in the New Testament.

† Only here in the New Testament.

‡ ἐπιθυμέω χορτασθῆναι *bis*, only here in the New Testament.

** Only here in the Gospels.

†† Only here in Luke or Acts.

does not appear at all in the second group, is the most frequent, being used four times in two sections. Verbs of speaking and reporting also show a considerable difference in the two groups. In the first group λέγω is the one prevailingly used, occurring twenty-five times (in 17 sections), while εἶπον occurs nineteen (in 12 sections). Λαλέω is used in two sections, not at all in the second group. The second group uses εἶπον prevailingly, forty-one times (in 10 sections), as against eighteen occurrences of λέγω (in 8 sections). It uses ἀπαγγέλλω twice, which does not occur in the first group. Verbs of going also show differences in the two. The first group uses ὑπάγω and παρέρχομαι each twice, and ἀπέρχομαι four times, to the second group's once. While the second group uses πορεύομαι eight times (in 5 sections), καταβαίνω five times, and ἀναβαίνω twice, the first group having the first two each once and the last not at all. Further, of the synonymous verbs συνάγω and ἐπισυνάγω the second is found only in the first group of material, twice in two sections; and the first, three times in two sections of the second group and only once in the first. The satisfying of hunger is expressed twice in two sections of the second group by the passive of χορτάζω. This verb is not used in the first group, but ἐσθίω appears six times in four of its sections as against two occurrences in the second group of material. Finally, we may note the contrasting uses of the largely equivalent adverbs οὕτως and ὁμοίως. The first group uses οὕτως six times in five sections, ὁμοίως not at all; while the second group uses ὁμοίως four times in three sections and οὕτως only once. These facts still further confirm the hypothesis of the existence of two sources behind Luke's Perean section.

Notable differences between the same two groups of material are also to be found in matters of literary form. We may notice first the methods of tying together sentences. In the first group we find 147 sentences, in Westcott and Hort's text. Of these, 22, less than 15 per cent, are introduced by καί, 35, or less than 24 per cent, are introduced by δέ; 40, more than 27 per cent, are introduced by other particles, while 50, or more than 34 per cent, are introduced by no connective particle or device. But in the second group, of the 115 sentences 38, or more than 33 per cent, are introduced by καί, 50, or more than 43 per cent, by δέ; 11, less than 10 per cent, by other particles; and only 16, less than 14 per cent, are without a connective particle or device. Thus while in the second group of material καί is more than twice as frequent for sentence connection as in the first and δέ nearly twice as frequent, introduction by other particles is nearly three times as frequent in the

first group as in the second, and the absence of any connective much more than twice as frequent.

We may next observe that almost throughout the first group, in every section indeed and almost in every verse, is to be found a parallelism in the form or thought or both. In the variety of its forms it is similar to Hebrew poetry. In part it consists of (1) the restatement of a thought or (2) the statement of a similar thought or (3) the statement of its converse or (4) of a contrasted thought. For example: (1) "Unto what is the kingdom of God like? and whereunto shall I liken it?" 13:18; (2) "The foxes have holes, and the birds of the heaven nests," 9:58; (3) "For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted," 14:11; and (4) "The harvest indeed is plenteous, but the laborers are few," 10:2. With this parallelism of thought goes in almost every case some parallelism of form. This may consist in the use of similar grammatical forms in corresponding places in two or more neighboring clauses. So in 11:2:

ἁγιασθήτω τὸ ὄνομά σου·
ἐλθάτω ἡ βασιλεία σου·

and in 11:9–10:

αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
ζητεῖτε, καὶ εὑρήσετε·
κρούετε, καὶ ἀνοιγήσεται ὑμῖν·
πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
καὶ ὁ ζητῶν εὑρίσκει,
καὶ τῷ κρούοντι ἀνοιγήσεται.

Or it may involve the use of the same words, in the same or different forms, as in 17:34–35:

ἔσονται δύο ἐπὶ κλίνης μιᾶς,
ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·
ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό,
ἡ μία παραλημφθήσεται ἡ δὲ ἑτέρα ἀφεθήσεται.

or as in 14:11:

ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται
καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Even in a passage that seems at first to lack anything of the kind a sort of parallelism in the arrangement of thought may be found:

The unclean spirit when he is gone out of the man
Passeth through waterless places seeking rest,
And finding none, he saith,
I will turn back unto my house whence I came out.

And when he is come, he findeth it swept and garnished.
Then goeth he and taketh to him seven other spirits more evil than himself;
And they enter in and dwell there:
And the last state of that man becometh worse than the first [11:24–26].

When we search the material of the second group, however, for any such parallelism it appears to be remarkably scanty. Repetition of the same or similar clauses and expressions in different contexts we do find, as in 13:2–5, 6–7; 14:18–20, 21–23; 15:3–10, and in a few places a balancing of thought which somewhat suggests the characteristic method of expression in the first group (16:25, 26; 18:12). But in none of these last is there close parallelism of form, and in 16:25 there is none at all. And the repetition is not as in the first group in adjacent or nearly adjacent clauses. In many places there seems to be an avoidance of any close parallelism in expression. Thus a decided variety is found in the relating of the three similar occurrences in 10:31–33, and the treatment of contrasts in 18:9–14*a* and 17:17–18 seems remarkably free from parallelism. Note the Greek of the latter: Οὐχ οἱ δέκα ἐκαθαρίσθησαν; οἱ [δὲ] ἐννέα ποῦ; οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; Much more parallelism might have been expected here in view of sayings like 10:41–42. Thus a further notable contrast is found in the literary structure of the two groups of passages.

There are still others, which involve the general form of the material. While the number of parables in the two groups is about the same, eleven in the first and nine in the second, those in the second group are in general so much longer that they comprise 68½ out of the total of 93½ verses, considerably more than two-thirds of the whole, while those of the first group cover only 22 out of approximately 118 verses, or less than one-fifth of the total number. Moreover, of the eleven parables of the first group all but three are in effect statements of general laws or customs of human action or the course of nature rather than narrations of particular actions. But the parables of the second group are without exception narratives, not mere detached facts or even incidents used for comparison. In only two cases, 15:4 and 8, does the use of the ques-

tion form in the opening part suggest that a custom of human action is being there presented. Another feature which distinguishes the parables of the second group from those of the first is that in every case these possess an introduction, conversational or narrative in the case of all but one, and in that (18:9–14*a*) interpretative. The only case at all similar in the first group is that of 11:17*b*, for which vss. 14, 16–17*a* may perhaps be considered a narrative introduction, though the parable is but the beginning of an extended discourse all introduced by those verses. The parable of 12:42 ff. is given as in response to a question given in vs. 41, not paralleled in Matthew. Otherwise the parables of the first group of material, while they often illustrate a preceding saying, may be said to be entirely without narrative, conversational, or interpretative introductions.

A further contrast between the two groups of material is to be found in the prevailing length of the natural divisions according to thought. While it would be unnecessary, as well as somewhat difficult, to state this contrast accurately in detail, it may be indicated by the difference in length of the parables in the two, those of the first averaging only two verses apiece, and those of the second over seven and a half verses; and also roughly by the fact that after dividing the material into sections according to subject-matter (see p. 18) the average length of a section in the first group is found to be about four and a half verses, while that in the second group is nearly ten and a half.

The marked differences we have found in the literary characteristics of the two groups of material that we are considering tend strongly further to confirm the hypothesis of two sources lying behind Luke's Perean section.

Still further confirmation of this view is to be found in the facts which indicate different points of view in the two groups of material. We may first notice the geographical point of view. In the material of the first group indications of place are scanty, but the fact that Jerusalem and the sanctuary, though mentioned, are spoken of only as places of the rejection and slaying of God's messengers (11:51 and 13:34) seems to point away from that city for the place of origin of the collection. The other geographical references seem to give support to this indication, for the only other cities or towns named as places where Jesus had worked are three in Galilee (10:13, 15), and the only other places named at all are the heathen cities Sodom (10:12), Tyre, Sidon (10:13, 14), and Nineveh (11:30, 32), the last being spoken of as having repented at Jonah's preaching. We may also notice here as perhaps pointing in the same

direction that while Moses is not mentioned and Abraham is referred to only once (13:28), Abel (11:51) and Noah (17:26, 27), men not specifically of Jewish race but of the larger human family, appear as types of righteous men, Solomon, a character likely to have an appeal outside of Palestine and to others than Jews, appears in two passages (11:31 and 12:27), and Jonah, the great Old Testament foreign missionary, is presented in 11:29–30 and 32 as the successful preacher of repentance to the men of Nineveh, and a prototype of Christ himself. Nothing here suggests a Jerusalem origin, and the apparent adaptation to use in missions outside of Palestine and to gentiles confirms the indication of the references to places that this group of material did not originate in or near the Jewish capital.

On the other hand in the material of the second group the eight references to particular localities with possibly one unimportant exception are all either to some part of Jerusalem, to the city itself, or to some place not far from it. Jerusalem is mentioned by name in two sections: in the parable of the Good Samaritan (10:30) as the starting-point of the man who was robbed, and in the discourse on repentance (13:4) as a dwelling-place of men who must repent or perish. The latter mention is connected with mention of an accident, assumed as known to the hearers, in which eighteen men were killed by a falling tower in Siloam, which it seems to be assumed the hearers know as a place in Jerusalem (13:4). Just before this (13:1–2) Galileans are mentioned, but as they are mentioned as being killed while offering sacrifices it is evident that the thought about them centers in the temple at Jerusalem. Again in the parable of the Pharisee and the Publican it is the temple, of course at Jerusalem, though the city is not mentioned in the context, that is made their place of prayer. Jericho, only a little over seventeen miles from Jerusalem, is the only other definite place that is mentioned save for the road connecting it with Jerusalem, the scene of the robbery and its sequel in the parable (10:30 ff.). Jericho is spoken of twice, in the parable as the place to which the man was going (10:30), and again as the scene of the incident of Jesus and Zacchaeus (19:1 ff.). Of the two Samaritans mentioned one was on the road between Jerusalem and Jericho (10:33 with 30), and the other (17:16), the possible exception spoken of, is not presented as being in his own country, though its borders were not many miles from Jerusalem, but, except in the probably Lukan editorial vs. 11, is located only at "a certain village" (17:12). However, in this narrative also the thought of Jerusalem and the temple seems to lie in the background, as shown in the words, "Go and show

yourselves unto the priests," and, "as they went" (17:14; cf. Lev. 14: 2, 10–32).

This brings us to a notice of the persons mentioned in this material in their bearing on its geographical point of view. The priests as just now spoken of suggest Jerusalem and the temple (17:14), and so does the only other mention of a priest in Luke's Perean section, that of the one who was going down to Jericho (10:31). So does also the introduction of the Levite in the same parable. (Cf. the only other reference to Levites in the gospels, John 1:19.) The persons whose names appear in the material of this group are also nearly all connected with Judea. The personal names that appear are: Jesus, Pilate, Abraham, Lazarus, Moses, and Zacchaeus. The names of Moses (used here only for the books of Moses), Abraham, and Jesus give little geographical suggestion, but the other three are specially connected with Judea. Pilate was procurator of Judea, and in this case is mentioned as performing a deed which must have been done in Jerusalem, at the temple (13:1–2). Zacchaeus was evidently from the narrative (19:1–7) a resident of Jericho. Lazarus, the name of the poor man in the parable (16:19–31), is one known elsewhere in the New Testament only as that of a man who lived in Bethany, a village near Jerusalem (cf. John 11:1, 18).

Thus six out of the nine sections of the material of this group, and the only ones that contain proper names or definite geographical references, are connected by them more or less closely with Judea, especially the parts near Jerusalem. Of two of them J. Weiss says:[1] "The narrative [of the Good Samaritan] has Judean-Jerusalem local tone, like that of the Pharisee and the Publican; it is intended for hearers in Jerusalem"; and again: "They are hardly spoken in Galilee, but in Jerusalem." Taken all together these facts indicating the geographical standpoint of this second group of material seem to point strongly to Jerusalem or some place not far from it as the gathering-place of at least a considerable portion of it, with none to point elsewhere for the rest.

Another difference in point of view seems to be indicated by the contrast as to interest in the despised and hated and the poor and unfortunate which appears in the material of the two groups. In that of the first group this interest, though widely shown in Luke's Gospel as a whole, is not found at all. The nearest approach to it seems to be in the reference to revealing unto "babes" in 10:21, that to extortion in 11:39, and that to the grievous burdens of the law in 11:46. But in the second group in the first place publicans play a large part, and are always presented

[1] *Die Schriften des Neuen Testaments*, 2d ed., I, pp. 464 and 496.

favorably (15:1 ff.; 18:9–14*a*; 19:1–10).[1] With these are connected those called "sinners" in a special sense (15:1, 2), and the chief publican is called a "sinner" by the bystanders in 19:7. (Cf. also 18:13 in this group for a linking of the words.) Lepers, another class of social outcasts, appear as objects of Jesus' ministry in 17:11–19. Samaritans are singled out for honor and made examples for emulation here alone in the New Testament. (For the common Jewish attitude toward this people cf. John 4:9 and especially 8:48.) The "Good Samaritan" of the parable and the thankful Samaritan leper are notable figures in this material (10:30–37 and 17:12–19). A loathsome beggar is carried to blessedness after death, and is made the desirable figure in the parable of 16:19–31. Somewhat similarly the bringing-in of the poor and maimed and blind and lame and those from the highways and hedges to the great supper is a conspicuous though not the chief part in the parable given in 14:16–24. Such a point of view is suggested also in the saying of 16:15, which implies that God's estimates are often the reverse of men's. Possibly a suggestion of it may also be found in the references to Galileans in 13:1–5, a passage which from the order of presentation as well as the details given would appear to have been addressed to those whose standpoint was nearer to Jerusalem than to Galilee. Thus this point of view is found reflected in all but one or perhaps two of the nine sections of the material, and is a notable feature of it.

Further difference in the point of view of the two groups of material appears when we consider the matter of eschatology. The material of the first group contains a number of references to a future world-crisis. They are found in six of the sections, 2, 7, 9, 12, 16, 26, and §§12 and 26 are entirely devoted to this subject. These references take a number of different forms. In 12:40 it is said, "In an hour that ye think not *the Son of man cometh.*" 12:42–46 is a parable presenting *the coming of the Lord* and his rewarding and punishing his faithful and unfaithful servants. Luke 17:23–24 says: "And they shall say to you, Lo, there! Lo, here! go not away nor follow after: for as the lightning, when it lighteneth out of the one part under heaven, shineth unto the other part under heaven; *so shall the Son of man be.*" Before a description of the suddenness of the flood it is said in 17:26: "And as it came to pass in the days of Noah, even so shall it be also in *the days of the Son of man*," and after it: "After the same manner shall it be in *the day that the Son of man is revealed*" (17:30). Very shortly after we find (17:34–35), "In *that night* there shall be two men on one bed; the one shall be taken,

[1] Cf. also p. 41.

and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left." Luke 13:28–29 tells that some are to be "cast forth without" and others to come and "sit down in the kingdom of God." This does not perhaps necessarily refer to a particular crisis, but seems to be naturally so interpreted. Reference to a future world-crisis can be readily seen in the mention of "*that day*" and "*the judgment*" in 10:12, 14 though the words may be otherwise interpreted. More certainly in point are the references to "the judgment" in 11:31, 32, in which it appears as a wide-reaching event at a specific time. The statement in 11:50–51 that "the blood of all the prophets, which was shed from the foundation of the world, ... shall be required of this generation" clearly implies some kind of a coming general crisis.

But the second group, though it largely deals with salvation, and presents a picture of blessedness and torment after death (16:19–31), gives no suggestion of a future world-crisis of any sort. Even the phrase "kingdom of God," *βασιλεία τοῦ θεοῦ*, and the word "kingdom," *βασιλεία*, often associated in the New Testament with an idea of future change, are absent altogether from the material of this group.[1] Yet in the first group references to the kingdom of God are rather numerous, occurring in eight different sections. It is represented as the subject of preaching, 9:60; 10:9, 11; 16:16; as an object for which the disciples are to pray, 11:2, and work, 12:31; as having come upon those from whom Jesus casts out demons, 11:20; as being like a grain of mustard seed and like leaven, 13:18–21; as including the patriarchs and men who should come to it "from the east and west, and from the north and south," but excluding some to whom Jesus spoke, 13:28–29; and as being entered violently since the time of John, 16:16. (The sections thus bound together are those numbered 1, 2, 4, 6, 11, 15, 16, and 21.)

Further, we may note that the differences in the conception of Jesus presented in the two groups indicate further differences in point of view. In both he is presented as the authoritative teacher, but the strong interest in his commandments appears to be confined to the first group. In it the whole of §§ 4, 5, 10, 11, 12, 14, 19, 21, 22, 24 is taken up with them, and considerable parts of 1, 2, and 9. They are also to be found in §§ 8 and 26. In the material of the second group the passages that can be interpreted as such cover not more than perhaps half a dozen verses, (10:37; 12:15*a*; 16:29–31; 19:8–9), and 12:15*a* is the only clear example of a commandment given as from Jesus.

[1] The same is true of the words for "king" (*βασιλεύς*) and for "reigning as king" (*βασιλεύω*).

In the first group the thought of Jesus as authoritative leader harmonizes with the presentation of his commandments, just noted, and appears especially in a few passages, some not commandments. These are: 9:59, 60, "Follow me," "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God"; 10:3, "I send you forth"; 11:2–4, "When ye pray, say . . . ."; 11:23, "He that is not with me is against me; and he that gathereth not with me scattereth"; 12:51–53, "Think ye that I am come to give peace in the earth? . . ."; 13:34–35, "Jerusalem . . . . ! how often would I have gathered thy children together . . . . ! Behold, your house is left unto you . . . ."; and 10:13–15, the woes on cities where he had worked. Jesus' requirement of unconditional devotion is strongly presented in 14:26–27. In a number of passages the thought of Jesus as in a special relation to God, and as bringing a revelation such as the world had not had, appears. Such are 10:22; 10:23–24; 11:16, apparently; 11:20; 11:31–32; 12:8; 12:10. In addition two sections deal particularly with the Son of man and the future. Section 12, after speaking of the unexpected coming of the thief, says: "Be ye also ready: for in an hour that ye think not the Son of man cometh." This and the passages in chap. 17 cited on p. 27 seem clearly to indicate a view as to Jesus' future activity on the part of the collector of this material (§ 26 entire). In its context also the parable of the lord who comes and rewards and punishes his servants (§ 12, 12:42–46) seems to indicate a similar view, and a similar view is also indicated in 12:8, § 10. A strong interest in Jesus' future activity is thus revealed.

On the other hand, in the second group it is rather as a savior that Jesus is presented, one who in the present brings salvation to men or brings them to the attaining of it (17:11–19; 19:1–10). In one incident he directs ten lepers into the course in which they receive physical healing (17:12–14), and apparently proclaims the spiritual salvation of the thankful one who returns to him (17:19). In the last section it is apparently Jesus' influence on Zacchaeus, of the progress of which the account is a sketch, that leads to the generous announcement of the chief publican and makes possible Jesus' declaration to him that "Today is salvation come to this house" (19:8, 9). The final sentence (vs. 10): "For the Son of man came to seek and to save that which was lost," is a direct statement of this conception, which must, it seems, have been in the mind of the collector of this material. In this connection it is suggestive that the name Jesus appears in the material of this group more frequently than in the rest of Luke's Perean section. It occurs seven times in that

we are now considering, three times more in sections perhaps belonging with it (13:12, 14; 14:2), and only twice elsewhere (9:58, 62). That special significance was seen by early Christians in this name is shown in Matt. 1:21, which has earlier usage behind it (cf. Sir. XLVI:1 and Philo, *Nom. mutat.* § 21, quoted by Thayer, *s.v.*). Philo says: "'Jesus' is interpreted 'the Lord's salvation'" (*loc. cit.*). Five of the occurrences of the name are in the two sections just mentioned as presenting Jesus as a savior. The other two in this material are in 10:30 and 37, in connection with the parable of the Good Samaritan, which is presented by Jesus as a direction concerning the way of life (cf. vss. 28 and 37).

Though the phrase "the Son of man" sometimes associated in the gospels with a thought of the future occurs once in the material of the second group (19:10), no such association is here evident, the salvation brought being explicitly present, "Today has salvation come." Moreover, throughout all this material nothing whatever is said of any future activity of Jesus. Though the fate of men after death appears in one of the parables (16:19–31), that Jesus is to have anything to do in determining that fate is not even hinted. Further, nothing is said of a Parousia or future coming of Christ, and nothing of any activity of Jesus to come in connection with a future world-crisis of any form.

Taken all together, the indications we have noted of differences in point of view, local, practical, eschatological, and christological, add distinctly to the force of the argument for the existence of two sources behind Luke's Perean section.

Finally as evidence for such distinctness of sources we may note the aim and the nature of expected readers that appear in each of the two groups that we have been considering. The material of the first group seems to be instruction and encouragement for disciples, and to be especially adapted to those actively engaged in the mission. The furtherance of the mission seems to be its aim. One might almost venture to call it a manual for missionaries. While some parts, as 13:28 and those between 11:14 and 52, are not in form addressed to disciples, they could be used by them in meeting opponents. In general they would hardly have been prepared for non-Christian readers, it would seem.

But in the second group each part seems to bear on a central theme that may be stated as repentance, the change of one's life-purpose to one of love, as the way to salvation. The first two passages, 12:13–20 and 13:1–9, present men's need of such repentance. The next, 14:16–24, warns against neglecting the invitation to it. The next, chap. 15, presents the other side of repentance, God's seeking of sinners and his joy in their

repentance, and also indicates that men should take an attitude similar to God's. Luke 16:15, 19–26 warns against complacency with earthly honor or luxury, while 27–31 adds the assertion of the sufficiency of the Old Testament to direct men to repentance. The last is made more definite in 10:25–28 (for the present classed as doubtful as to whether it belonged to this group) by Jesus' saying of the laws of love to God and man, "This do, and thou shalt live," and in 30–37 Jesus illustrates and urges the love to man. In 17:12–19 an illustration, in Jesus' own act, of love and mercy to men is joined with the indication that gratitude to God and faith, shown in obedience to Jesus' direction, brought salvation to one of a race despised by Jews. The next passage, 18:9–14, assures that penitence rather than self-satisfaction brings justification; and the final one, 19:1–10, gives an example of repentance as the change of a life-purpose to one of love brought about by Jesus, and declared by him to mean the coming of salvation to the house of the changed man. The final sentence asserts that Jesus came to seek and save the lost. The passages from 16:27 on, including 10:25–37, point out the nature of the new life and the way it may be attained, previous parts having emphasized the need for a change to it, and the possibility (need, 12:13–20; 13:1–9; 14:16–24; 16:15, 19–26; possibility, 15:1–32). This unity of thought in the material seems to indicate as its purpose and aim the leading of men to repentance that they might be saved. Thus as a whole this group of material seems particularly adapted for those not yet disciples.

Thus evidence from within the material itself may be said, taking it all together, decisively to confirm the suggestion derived from the relation of the material to use in Matthew that two separate and distinct bodies of source material have gone into the making of Luke's Perean section. Whether each of these bodies was from a single source rather than from a number of sources is to be considered in the two following chapters.

CHAPTER III

HOMOGENEITY OF MATERIAL COMMON TO MATTHEW AND LUKE

The nature and extent of the resemblances between parts of Luke's Perean section and of the Gospel of Matthew may be said to make it practically certain that their relationship is documentary rather than oral.[1] That it was a single document rather than two or more that entered into the making of both Luke's Perean section and corresponding portions of the Gospel of Matthew may be regarded in advance of investigation as somewhat more probable. For the smaller the number of separate documents that we consider two independent workers both to have had, the easier is the supposition.

When we consider the matter in Luke's Perean section common to Matthew and Luke (the "first group" of the previous chapter) we do find characteristics binding it together, which thus support the idea that it was a single document rather than two or more from which it was derived. In noting these characteristics we have in mind not only this support, but also the furnishing of criteria for determining whether or not other material in this section, not found in Matthew, belonged to the same document.

One of the characteristics that appears most widely in this material common to Matthew and Luke is the presence of symbolic, enigmatical, compressed sayings, such as, "Where the body is, thither will the eagles also be gathered together," Luke 17:37, and "Leave the dead to bury their own dead," Luke 9:60. Such are to be found in Luke 9:60; 11:20, 23, 33–35, 47, 52; 12:2, 4–5, 6, 7, 10, 33*b*–34; 13:29, 34*b*, 35*a*, *b*; 14:11, 27; 16:13, 16, 17, 18; 17:1, 6, 24, 33, 37*d*. Similar sayings with some of the characteristics less marked are to be found also in 9:58; 10:15, 21*b*–22, 23*b*–24; 11:4, 9, 39; 12:25, 39, 42–46, 58–59; 13:19, 21; 14:26; 17:34, 35. Of the twenty-six sections into which this material has been divided, only three, 7, 13, and 24, including nine verses in all, lack one or more of these sayings. It is to be noted also that in general throughout this material there are many detached or readily detachable sayings and brief incidents. As examples may be cited Luke 10:16 23–24; 11:1–4, 5–8, 9–10, 11–13, 19, 23, 24–26, 27–28, 33, 42.

[1] See pp. 1 f.

As to the tying-together of sentences moreover, in every part, with the exception of two sections, 1 and 25, there is an unusually large proportion of sentences without any particle to connect them with what precedes. In only three of the twenty-six sections, §§ 1, 6, and 10, is the number of such sentences more than two less than that of those connected by καί or δέ with what precedes put together, and in only five is it more than one less, §§ 1, 6, 10, 12, 25.

The extensive use for connecting sentences of particles other than καί and δέ is also a notable trait in many of the sections. In nine of them, §§ 2, 3, 5, 7, 11, 13, 14, 18, and 20, their number as so used exceeds that of either of the most common conjunctions, and in four more, §§ 8, 15, 17, and 26, it equals that of either. In only four, §§ 1, 4, 6, and 25, does it fall below that of both καί and δέ.[1] The facts as to each section may be noted as follows: the number of the section coming first in each case, then the number of sentences in it introduced by (1) καί, (2) δέ, (3) other particles, (4) no connective particle or device: 1, 2+3+0+0; 2, 3+5+6+7; 3, 1+0+2+2; 4, 2+1+0+2; 5, 1+1+3+2; 6, 3+5+1+2; 7, 0+0+3+3; 8, 0+1+1+3; 9, 0+4+3+5; 10, 2+6+4+2; 11, 1+3+4+6; 12, 1+3+1+2; 13, 0+0+2+1; 14, 0+0+1+1; 15, 1+0+1+2; 16, 1+0+0+1; 17, 0+1+1+1; 18, 0+0+1+0; 19, 0+0+0+1; 20, 0+0+1+2; 21, 0+1+0+2; 22, 0+0+0+1; 23, 0+1+0+1; 24, 1+0+0+0; 25, 1+1+0+0; 26, 2+0+2+5.

With perhaps two or three minor exceptions (13:18–19, 20–21; 12:39?) the eleven parables of the material closely paralleled in Matthew are, as we have already noted (p. 23), in effect statements of general laws or customs of human action or of the course of nature rather than narrations of particular actions. The form in some cases is made wholly or partly that of questions. As to the exceptions, the parable of the Mustard Seed, 13:18–19, is in Luke a genuine narrative parable, though very brief. In Mark, 4:30–32, it is not narrative, but a general statement of the course of nature. Matthew's version (13:31–32) is partly narrative and partly general statement. The allied parable of the Leaven, Luke 13:20–21 (= Matthew 13:33), is exceedingly brief, and

[1] The number of occurrences of different forms of sentence connection in the material of the second group may be noted for comparison; see p. 21.

For a series of supposedly representative passages taken from Luke, Vogel, *Zur Charakteristik des Lukas nach Sprache und Stil*, 1897, p. 26, gives the number of clause-beginnings with (1) καί, (2) δέ, (3) τέ, (4) other particles, (5) without particles, as 50+36+1+6+7; and for a similar series in Acts as 16+51+9+16+8. The contrast with all of these of the group of sections we are considering is striking. (τέ does not occur in either of our groups.)

is almost as much a simile as a parable. Luke 12:39 implies rather than presents a narrated incident. Noticeable in many of the parables of this material is a balancing of parts by the presentation of alternatives or additional examples. Cf. 12:41–46, § 12; 11:11, § 5; 16:13, § 20, for various instances of this trait. With this may be connected the pairing of similar parables, seen in 13:18–21, § 15, and 12:24, 27–28, § 11. The parables are distributed as follows: § 5, 11:11–13; § 6, 11:17; § 8, 11:33; § 10, 12:6; § 11, 12:24, 27–28; § 12, 12:39, 42–46; § 15, 13:18–19, 20–21; § 20, 16:13. Thus eight of the sections are bound together by the presence of parables, and all but one of these (§ 15) by that of parables of a distinct type, different from that most common in the material of the second group. (See pp. 23 f.)

More general than any of the traits heretofore noticed, perhaps, is the parallelism in form or thought or both which, as we have already noted,[1] is found in every one of the sections and in almost every verse of the material of the first group.

The absence of definite geographical references is another feature that binds together all the sections of this material. Not a saying or occurrence in the whole group is assigned to a place that is named. In four verses of § 2 six cities or towns are named, three as places where Jesus has worked, and three as heathen cities with which they are compared. Jerusalem is mentioned once (13:34, § 17) as the rejecter of prophets and of Jesus. The Ninevites to whom Jonah preached are spoken of in § 7. These are all the place-names that occur. In the reference to the place "between the altar and the sanctuary" (11:51, § 9), Jerusalem is again indicated as a place where prophets have been slain. The scarcity of personal names is also noteworthy, and the fact that almost all that do occur are from the Old Testament. The name of Jonah the prophet appears four times in one section (7), that of Solomon three times in two sections (11:31, § 7; 12:27, § 11), those of Abel and Zachariah (cf. II Chron. 24:20–21) in 11:51, those of "Abraham, Isaac, and Jacob," in 13:28, and that of Noah twice in 17:26–27 (§ 26). The name of Jesus appears only once, in the first section. This may be especially significant as indicating that when the name of Jesus had once been introduced at the beginning of the document, being assumed as understood it did not again appear in it. This is the only name of a living man found in the material. The only other personal name is that of Beelzebul (Βεελζεβούλ) in § 6, 11:19.

In the previous chapter a number of other characteristics have been

[1] Pp. 22 f.

brought out that bind together many of the sections of this group and so confirm the hypothesis that they belonged to a single document. Thus references to a future world-crisis are found in six sections, §§ 2, 7, 9, 12, 16, and 26; and §§ 12 and 26 are entirely devoted to this subject. Definite references to the kingdom of God are found in eight sections, §§ 1, 2, 4, 6, 11, 15, 16, and 21. As to the strong interest in commandments of Jesus, the whole of §§ 4, 5, 10, 11, 12, 14, 19, 21, 22, and 24 is taken up with them, and so are considerable parts of §§ 1, 2, and 9. They are also to be found in §§ 8 and 26. The conception of Jesus as authoritative leader appears strongly in §§ 1 (9:59–60), 2 (10:3 and 13–15), 4 (11:2–4), 6 (11:23), 13 (12:51–53), and 19 (14:26–27). The thought of him as holding a special relation to God and bringing a new revelation such as the world had not seen appears in §§ 3 (10:22, 23–24), 6 (11:20 and apparently 11:16), 7 (11:31–32), and 10 (12:8 and 10). Two whole sections, 12 and 26, deal with the Son of man in the future, and, in 12:8, § 10 contains another clear promise of his future activity.

In different sections of the material salvation is looked at from two points of view. In some salvation or rejection is viewed as affecting individuals; in others, as shared in by large groups collectively, as cities, the Pharisees, and "this generation." The former point of view is seen in §§ 3, 10, 12, 13, and 26; the latter in §§ 2 (10:8–15), 7, 9, and 17. The two are not mutually exclusive, but supplementary, and could have been taken by the same compiler.

As to the attitude toward the Old Testament shown in the material, we may first notice that its events and characters are several times mentioned, in §§ 3, 7, 9, 11, 16, 17, and 26. That the law is held to be still binding is indicated in two sections, 9 and 21: "Woe unto you, Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone" (11:42); and, "It is easier for heaven and earth to pass away, than for one tittle of the law to fall" (16:17). But the Old Testament is considered no longer the highest revelation according to six sections. For in the verse before the statement last quoted it is said: "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached" (16:16, §21). Jesus revealed what its prophets and kings did not see (10:23–24, § 3); and he is more than they were (11:31–32, § 7). And he restated and deepened some of its laws, §§ 22–24 (cf. Lev. 18:20; 19:14, 17–18).

Though no logical sequence is found running throughout this group of material, certain parts now separated do show coherence or natural

connection in thought. It is a remarkable fact that such connection seems to be traceable in nearly every case in which material of the second group comes between parts assigned to the first. Connection between §§ 3 and 4 may be found when the latter is considered an example of Jesus' revelation of the Father in words that the disciples were peculiarly blessed in hearing. The coherence of §§ 10 and 11 becomes clear when vss. 11 and 12 are added to the former. They were left out in the first place because of the close parallel to them in Mark, but it seems clear that in substance at least they stood in this other document used by Matthew and Luke. Thus the thought that knowledge of God's care for them should free the disciples from fear and anxiety is carried over from its application to confession in § 10 to a further application to their ordinary wants in § 11. Sections 18–24 seem to be all connected in thought as indicating various requirements of the disciple. Self-abasement in § 18 is followed by renunciation in § 19, and that by completeness of devotion in § 20. After this follows obedience to the law in § 21. A statement of offenses against the marriage bond, § 22, is naturally followed by a warning against causing others to sin, § 23.

Moreover, we find that in most cases where material not assigned to the second document separates parts of that now under consideration some coherence or connection in thought can be found between the separated parts. Section 2 is connected with §1 by the thought of the urgency of the mission; § 3 carries on from § 2 the ideas of a revelation through Jesus and the failure of some to receive it; §§ 4 and 5 are connected by the thought of petition in prayer; § 7 takes up the seeking for a sign mentioned near the beginning of § 6; § 9 appears to be connected with § 8 by the thought of men's inner condition, and with § 10 by that of the revelation of things hidden; § 12 seems to be connected with § 11 by the thought of the need of readiness for a great change in conditions, also by the mention of the coming of the thief, and § 13 with it in that they deal with two sorts of division to be brought about by Jesus. (Note *μέρος*, vs. 46, and *διαμερισμόν*, *διαμερίζω*, vss. 51–53.) Section 14 might have been considered to be instructions as to meeting hostility such as is predicted in § 13; § 16 is connected with § 15 by the thought of the future extent of the kingdom of God, and with § 17 by the thought of rejection; § 18 might be considered the statement of a general truth exemplified in § 17; and §§ 23 and 24 closely connected as presenting two phases of duty with respect to the sin of others, the former not causing it, the latter rebuking and forgiving it. Of the sections not separated by intervening material, §§ 21 and 22 are connected

as dealing with the law in the new period, and 7 and 8 perhaps by the thought of failure to profit by Jesus' presence. That connections of thought are found so generally through this material where its parts are separated by other material still further confirms the hypothesis that it belonged to a single document prior to the Gospel of Luke and prior to the insertion of some at least of the intervening material. (Cf. pp. 14 ff.)

The extent to which all the sections of this material are bound together by the characteristics we have noted may be partially indicated by observing the number of these characteristics that bind each section to others in the group. The figures may be placed as follows: § 1, 8; § 2, 12; § 3, 10; § 4, 10; § 5, 10; § 6, 9; § 7, 10; § 8, 10; § 9, 11; § 10, 10; § 11, 12; § 12, 11; § 13, 8; § 14, 8; § 15, 10; § 16, 9; § 17, 9; § 18, 8; § 19, 9; § 20, 10; § 21, 11; § 22, 9; § 23, 8; § 24, 7; § 25, 4; § 26, 9. When it is considered that a number of these sections contain but a single verse (so § 25), this showing may well be considered remarkable, not only in the number of the connections found, but in their even distribution among the sections. The facts we have adduced seem sufficient confirmation for the antecedent probability that one document rather than two or more furnished that portion of the material of Luke's Perean section that appears also in Matthew and has been gathered in our first group.

CHAPTER IV

HOMOGENEITY OF A BODY OF MATERIAL NOT USED IN MATTHEW

We have previously noticed the seeming suitability to the purposes of Matthew's Gospel of certain parts of the material in Luke's Perean section that he has not used and the strength that fact lends to the supposition that those parts were not in a document used by Matthew in the composition of his gospel.[1] For the idea that a considerable part of this material may have come from a single document we found support in the fact that through a large part of it a line of thought can be traced having better logical sequence at each place where the portions are now separated than those portions have with their present context, and involving change of the present order only in the case of the first parable of the group.[2] The force of this better coherence is not weakened by the fact that in tracing it two parables were used which have parallels in Matthew, for in both cases, conspicuously so in the more important one, the variations in the two gospels are so great as to make it seem probable that different sources lay back of them.[3]

For deciding the matter of distinctness of sources we added to these passages to form our second group the rest of those indicated by their relation to use in Matthew as probably not in his possession, together with one, 19:1–10, which Matthew might seemingly have omitted had he had it, though he might also have used it (p. 10). These passages, in the order in which they occur, are all connected in thought with the passages next them in the group. Thus 12:13–20 is connected with 13:1–9 by the thought of death as punishment for a wrong course of living, and 13:1–9 with 14:16–24 by the thought that failure to respond to opportunity given leads to rejection. The passages added at the end, 18:9–14*a* and 19:1–10, are connected with each other by both presenting examples of repentance as the way to salvation, the man commended being in each case a publican. The thought of both is closely allied with that of 17:12–19 now next them in the group, in which the coming to

[1] Pp. 10–13. [2] Pp. 14–18.

[3] Cf. p. 3; also Harnack, *Sayings of Jesus*, pp. 119 ff., and pp. 91 ff.; Burton, *Principles of Literary Criticism*, pp. 41, 65, and 40; and Sharman, *The Teaching of Jesus about the Future*, pp. 29 f., 202, and 76 ff.

salvation of one of another class despised by Jews is narrated. Moreover, the material now between them is all derived from Mark, so that it seems altogether likely that in Luke's source they stood together. A further suggestion that 12:13–20 belongs with this group may be found in the fact that the material on either side of it has been assigned to the document used by Matthew (pp. 1 f. and 37), and that this passage makes something of an interruption in the course of thought.[1]

In presenting the inner evidence for distinctness of sources in chap. ii we presented other facts that tend to confirm the idea that the material of this "second group" came from a single document or source. It remains for us in this chapter to recall some of these facts and to present still others that point in the same direction, to see how far the suggestion is confirmed that it was a single document rather than two or more documentary or other sources that furnished the material of the second group, listed on p. 18.

The great characteristic one may expect to find in material from a single document is unity, and the greater and more complete is the unity in a group of material the greater is the confidence that is justified that it belongs to one document. As we have already seen,[2] the material we are considering does appear to have unity, all of it centering in its thought about the change from a self-centered, sinful life to one of love to God and men, and being thus unified in thought to a degree that may be considered remarkable. And with this unity of thought in the material, as was also previously suggested,[3] there seems to go a unity of purpose or aim, namely, to lead men to repentance that they may be saved, running through the whole of it.

The evidence that it came from a single document furnished by the coherence of the material we are considering and by its unity in thought and in purpose or aim is corroborated by various likenesses in point of view to be found in its parts.

Four of the nine sections contain seven definite geographical references. All of these point either to Jerusalem (five) or to Jericho (two). The sections thus connected with Jerusalem are §§ 2, 6, 8; and those mentioning Jericho are §§ 6 and 9. Section 7 is less definitely shown to be connected with Jersualem,[4] and also § 5 with its near neighborhood (p. 26). Thus §§ 2, 5, 6, 7, 8, 9 are all more or less closely connected with Jerusalem or parts of Judea near it.[5]

A point of view which appears even more generally than the geo-

[1] See p. 15.
[2] Pp. 30 f.
[3] P. 31.
[4] See pp. 25 f.
[5] See p. 26.

graphical through the material of the second group may be called the economic. The author or compiler of it would appear from the material he used and his arrangement of it to have had a decided interest in men's conduct in connection with property or material possessions. The opening words addressed to Jesus: "Teacher, bid my brother divide the inheritance with me" (12:13), and the closing ones: "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold" (19:8), form a striking and apparently significant contrast. And the first half of the contrast is carried on in the attitude of the rich man in the opening parable. He asks himself the question: "What shall I do, because I have not where to bestow my fruits?" and his answer is a typical expression of the self-centered and self-indulgent attitude in the use of wealth. The view of the compiler is probably reflected in the condemnation which is passed on the man who took it. The answer the author would give as to the proper disposal of troublesome possessions seems to be given in the declaration of Zacchaeus at the close, which we just now quoted (19:8). Of the material between the presentations of these strongly contrasting attitudes in the matter of the use of property almost every part seems to reflect, though not all with the same clearness, an interest in this problem.

In 13:1–9 this interest seems to be shown only in the parable, vss. 6–9, in the endeavor of the owner to make his cultivated ground profitable. In 14:16–24, the parable of the Great Supper, two of the three excuses reported are on the ground of property, a field and five yoke of oxen, newly bought. The bringing-in of the poor and unfortunate to eat the supper is a more central trait in the story that suggests the same interest. In the three parables of chap. 15 the first two present the conduct of a man and a woman when a small part of their material possessions is lost, hunting for and finding it, and rejoicing over the recovery (15:3–6, 8–9). In the third parable (15:11–32) the whole framework is of conduct related to property. The patrimony is divided between two sons, one squanders his share, and is led by destitution to return seeking employment under his father, who gives him a dress of honor and sacrifices an animal for a feast. This last is reported to the elder brother. Then the complaint of the elder brother and the father's reply at the close of the parable both have to do with the use of property. Though the verse that precedes it was not included[1] in the group, 16:15 may easily be taken as referring, in part at least, to material possessions, especially as the parable which follows immediately in this material

[1] See p. 18, note.

(16:19–31) is one of contrast between the condition of a rich man and a beggar, in this life and after death. It is after this parable that we placed according to thought connection that of the Good Samaritan (10:30–37). There we find a man stripped of his possessions, and another using his own to care for him, paying for further care at an inn, and promising to repay to the host anything more that he spends for the man. The incident of the ten lepers (17:12–19, § 7), which comes next in our reconstruction, fails to show the economic interest. But in the parable of the Pharisee and the Publican, which follows (18:9–14), the former thanks God that he is not an extortioner, and the final virtue of the two he claims for himself is the giving of tithes of all that he gets. Immediately after this comes the final incident, in which the rich chief publican declares to Jesus his purpose to give half his goods to the poor and restore fourfold if he has wrongfully exacted anything of any man, and in which Jesus thereupon declares: "Today is salvation come to this house." Only § 7 fails to show strongly this interest, and the revelation of it helps to confirm the hypothesis that the material belonged to a single separate document.

As to the vocational point of view of the collector of this material, in connection with the keen interest in men's use of property just spoken of, we may notice that so far as Luke's Perean section goes the only references to the collectors or renters of taxes are in the material of the second group. Here they have a considerable and entirely commendable part. Here alone in the New Testament we find a chief of the tax collectors (ἀρχιτελώνης) (19:2 ff.). Besides being told that "all" of them were drawing near to Jesus to hear him (15:1), and having the three parables of chap. 15 given by Jesus partly at least, it appears, in explanation of his friendly attitude toward them, we are taken in 18:9–13 and 19:1–10 into the inner life of two of them, which occurs not at all elsewhere in the New Testament. Both of these two are strongly commended, and in fact they would seem to be used as the crowning examples of repentance in a document of which that was the subject. The fulness and vividness with which the Zacchaeus incident is told is also noticeable. These facts together with the interest in the despised and hated previously noted[1] make it seem perhaps not improbable that this collection of material owes its origin to one whose business had been the collection of Roman taxes in Palestine. In any case the favorable and largely concrete presentation of men engaged in that business is another trait in the material that binds together different parts (§§ 4, 8, 9).

As we have seen,[2] interest in the despised and hated appears in §§ 4,

[1] Pp. 26 f. [2] *Ibid.*

5, 6, 7, 8, and 9, and perhaps in 2; and in the poor and unfortunate in §§ 3, 5, and 7.

The ethical point of view of this material appears in every one of its sections, in all but one in what appears to be its main thought. In general it is shown in the central theme, about which, as we have seen (pp. 30 f.), the whole is unified as to thought. This was there stated as "repentance, the change of one's life-purpose to one of love, as the way to salvation," the repentance sought being also described as "the change from a self-centered, sinful life, to one of love to God and men." This central theme is both religious and ethical, and the ethical side appears in two phases, the positive and the negative, the presentation of the kind of life from which, and of that to which, men should turn. The negative aspect appears in three sections, in 12:13–21; 16:19–31; and 18:9–14. The first is a warning against covetousness, the considering of oneself alone in connection with the disposal of property, as a foolish attitude, sure to bring its recompense. The second has a very similar teaching, indicating that riches are apt to be a curse rather than a blessing in the light of eternity, that luxury leads to torment after death. The third implies that self-satisfaction makes virtues and obedience to some of his statutes of little avail before God. In all three it is the self-centered, self-satisfied life that is condemned. Luke 16:15 also contributes to the negative aspect, with the idea that the divine standard is very different from men's.

The positive aspect of the ethical side of the theme appears in all the other sections, though in one (§ 3, 14:16–24) not in its chief thought. It is found in its most general form in the parable of the Fig Tree (13:6–9), teaching that usefulness is the only way to permanence. It reaches its highest point in chap. 15, of which the teaching is that men should seek the lost and rejoice in their repentance, because God does, as we can be sure from human examples. It becomes clearest and most pointed in the parable of the Good Samaritan (10:30–37), the teaching of which has been summarized as: "Compassion is better than sacrifice."[1] In 17:11–19 Jesus is presented in doing what shows him to be a great example of mercy to men; and in 19:1–10 a final actual example is given of the beginning of the new life, in which the purpose of a rich man to give half his goods to the poor and restore fourfold where he has obtained wrongfully is practically said to indicate his salvation. Also in the parable of the Great Supper (14:16–24) the fact that the poor, maimed, blind, and lame are brought to the supper seems to reflect this phase of the

[1] Wernle, *Die Synoptische Frage*, S. 95.

point of view. And the suggestion for conduct there found is more explicitly given in the parable of the Good Samaritan, i.e., that property may be well used in caring for others who are in need. The positive aspect of all this ethical teaching may be summarized, as to the standard, in the words: "Thou shalt love thy neighbor as thyself" (cf. 10:25–28). And in this the point of view appears to be the same throughout.

We come now to the religious point of view, and may examine first the religious aspect of the central theme, repentance, as it appears in different parts of the material. Of the religious significance of repentance there are two closely connected phases that appear in more than one of the sections, each being found in three. The first is the idea that God helps to bring about repentance, the second, that repentance is itself the entering into a relation with God. In 12:13–20 (§ 1) and 16:15 (§ 5) God's disapproval of the self-centered life is indicated, in the former with the suggestion that he brings punishment on it, as a warning. And that God makes positive effort to bring men to repentance and draws them by his own love is apparently one of the chief teachings of chap. 15 (§ 4). Repentance as the entering into a relation with God may be found in the incidents of the son's return to his father in the parable (15:20–32, § 4), in the gratitude to God of the Samaritan (17:12–16, cf. 17–19, § 7), and in the cry to God for mercy of the publican in the temple (18:9–14, § 8).

Closely connected here with the thought of repentance is that of salvation, and we may now notice the ideas of salvation that run through this group of material. Almost throughout salvation is presented as an individual matter, dependent on individual action. The rich man misses it through his selfishness (12:15–20) and the invited guests through separate failures to accept (14:16–20). Those who are brought to the supper are indeed treated collectively (14:21–23). But in the parables of chap. 15 it is the one lost out of a hundred and the one out of ten that are sought and found, and it is the one son that is received back with rejoicing from the far country when he returns to his father. In 16:19–26 it is the salvation of a single beggar and the failure to attain it of but one rich man, that are presented. In 16:27–31 the five brothers are considered together in discussion of their possible salvation. In the incident of the lepers (17:12–19) it is one out of ten that glorifies God, and to whom it is said, "Thy faith hath saved [σέσωκεν] thee." So in the parable of the Pharisee and the Publican it is two individuals of whom it is said that "this man went down to his house justified rather than the other" (18:9–14). The Zacchaeus

incident gives a sketch of how one man came to change his life, and the words of Jesus, "Today is salvation come to this house," must be taken as referring to him in particular (19:1–10). In the parable of the Good Samaritan (10:30–37), though salvation is made the point at issue only through the introductory conversation (vss. 25–29), it is the differing actions of individual men that are presented.

Moreover, the collector of this material would appear to have thought of salvation not only as individual but as present. This perhaps appears most clearly in the final incident, that of Zacchaeus, at the close of which Jesus says: "Today is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost" (19:9–10). It is perhaps scarcely less clear in the parable that just precedes it (18:9–14), in which Jesus' words at the close are: "I say unto you, This man went down to his house justified rather than the other" (vs. 14*a*). The participle translated "justified" is in the perfect tense (δεδικαιωμένος), which points to the present result of a past action. The incident just preceding the parable (17:12–19) at least strongly suggests the same idea as to salvation, here also in Jesus' closing words, "Arise, and go thy way: thy faith hath made thee whole" or "saved thee" (σέσωκέν σε). Again we find the perfect tense; and that physical healing alone was in the mind of the recorder of the incident seems hardly probable. In still other parts of the material the same thought seems to show. Though we may not press too far the details of parables, it seems hardly to be doing so to find the thought of a salvation in this life behind the father's welcome of his returning son, and his words repeated again at the very close of the parable, "For this my son was dead, and is alive again; he was lost, and is found"; "For this thy brother was dead, and is alive again; and was lost, and is found" (15:24, 32). It would seem that the one at least who placed the parable as an answer to murmurings of Pharisees and scribes at Jesus' associating with "sinners" must have thought of it as indicating a present salvation for sinners, at which it suggested all men should join in the rejoicing. This conclusion is strengthened and the same idea shown in the words applying the other two parables of the chapter, 15: 7 and 10. It is to be noted that like those just quoted from the parable of the sons and their context, the concluding verses of these parables present rejoicing over the accomplished finding of what was lost (vss. 6 and 9). Then follows (vs. 7): "I say unto you that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance"; and (vs. 10):

"Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." In both cases the use of the present participle (μετανοοῦντι) indicates that the repentance is not thought of as coming at a time before the rejoicing, and the suggestion is clear that at the time of repentance salvation is in some sense accomplished. The future (ἔσται) in the former verse (7) is apparently gnomic, with the same meaning as the corresponding present (γίνεται) in the second (vs. 10). A further suggestion of the idea that there is a salvation that is present may be found in 12:15: "For a man's life consisteth [ἐστίν] not in the abundance of the things which he possesseth." This suggestion is carried farther in the possibly editorial vs. 21: "So is he that layeth up treasure for himself, and is not rich toward God." Thus, to summarize, the thought of salvation as individual is found in eight of the nine sections (§§ 1, 3, 4, 5, 6, 7, 8, 9), the thought of it as present, with different degrees of clearness, in five (§§ 1, 4, 7, 8, 9).

Proceeding now to the thought of Jesus shown in this material, we find that in two of the sections near the close, including the final one, he appears[1] as one who brings salvation to men or brings them to the attaining of it (17:12–19, § 7; 19:1–10, § 9).

As we have also previously[2] noticed, the use of the name Jesus binds together three of the sections, occurring twice in § 6, twice in § 7, and three times in § 9. In all the sections, except perhaps §§ 7 and 9, the thought of Jesus as authoritative teacher or prophet is seen. In no part of the material does the messiahship of Jesus appear to be a point in question.[3] And as we have previously[4] noted all its parts are alike in having nothing to say of a future activity of Jesus, or of a coming world-crisis, and in not containing the phrase "kingdom of God" or the words "kingdom," "king," or "reign."

Facts in regard to the form of the material also confirm the idea that it came from a single document. Every section but two consists in large part of one or more narrative parables. These two, §§ 7 and 9, are also of narrative material. Conversational or narrative introductions occur for the parables of each of the first six sections, and the other parable (§ 8) also has an introduction. Such conversational or narrative introductions to parables are not characteristic of Luke or of his Perean section as a whole, but are almost confined to the parables of this par-

[1] See p. 29. [2] Pp. 29 f.

[3] Even in the healing of the lepers, 17:12–19, it is not said that Jesus healed them, the glory being given to God, with whom of course Jesus works.

[4] Pp. 30 and 28.

ticular group. In §§ 1, 2, 4, 5, and 6 the form of the introduction is practically this: (1) a remark from some one or more present, (2) an answer from Jesus with a gnomic saying, then (3) the parable illustrating the saying. (In § 4 there are three parables with a gnomic saying repeated after each of the first two, which all three illustrate.)

In two of the three parables in § 4 the form of a question is used: "What man of you . . . . doth not . . . .?" and, "what woman . . . . doth not . . . .?" In every other case the parable deals with "a certain man," or in one case with "two men," the words Ἄνθρωπός τις and Ἄνθρωποι δύο (§ 8) appearing at the very beginning except in § 2 where the Greek reads Συκῆν εἶχέν τις. So the sections connected by the form of opening of the parable are §§ 1, 2, 3, 4, 5, 6, and 8.

In view, then, of all the facts presented and referred to in this chapter as to this group of material, concerning the relation to Matthew's use, superior coherence, unity of thought and of purpose, likenesses in point of view, and consistency of form of all its sections, we seem justified in concluding that it existed in a single document before it became a part of Luke's Perean section. We may call it the Judean document from the local point of view prevailing in its material.[1]

[1] Pp. 25 f, 39.

CHAPTER V

THE SOURCES OF THE REST OF THE MATERIAL

The characteristics of the two groups of material already examined should now be sought in the rest of the material with which the paper deals to see if the facts indicate, what seems antecedently probable, especially in the case of the document used by Matthew (cf. pp. 4 ff. and 37), that parts of it belonged to one or the other of the documents whose existence we have seen to be indicated.

The characteristics to be looked for as belonging to the "first document," used by Matthew also, are: the presence of sayings symbolic, enigmatical, compressed, or any of these; the presence of brief, readily detachable sayings and incidents; in the connection of sentences, asyndeton almost as frequent as the use of καί and δέ, and other particles comparatively frequent; the presence of generalized parables; parallelism of form or thought or both; in vocabulary, comparative frequency of occurrence of certain words; the absence of the name "Jesus" after its occurrence in § 1; the local point of view being not that of Jerusalem; the presence of references to a future world-crisis; the presence of references to the kingdom of God; the appearance of the thought of salvation as future, and of salvation or rejection as affecting large groups collectively; the appearance of the thought of Jesus as authoritative leader, and of the idea that he is to have some special activity in the future; a strong interest in commandments of Jesus; special fitness for disciples and missionaries; and finally, in considerable parts, logical sequence.

Unifying features of the "second" or Judean document for which we may look in the rest of the material are: logical sequence; unity in thought, "repentance" as the way to salvation; the aim, to lead men to repentance that they may be saved; the local point of view, Judea near Jerusalem; a special interest in the use of property; interest in publicans; interest in the despised and hated; the ethical point of view, selfishness condemned and the love of one's neighbor commended; the appearance of the ideas that God helps to bring about repentance and that repentance is the entering into a relation with God; the presentation of salvation as for the individual and dependent on his action, and as being a fact in the present (these ideas of salvation appear, less frequently, in the material of the other document); the presentation of Jesus as a

savior and as a prophet (these conceptions also, more commonly the latter, appear in the other document); the use of narrative introductions to parables; the large use of narrative parables (one or two are found in the other group); and finally, the use of certain words found less frequently or not at all in the material assigned to the first document.

The results of search for these characteristics in the portions of our material not already assigned to one or other of the documents is indicated in the following table. A check mark indicates the presence of the characteristic under the name of which it stands, in the material indicated by the figures opposite it near the center of the sheet. Increasing degrees of doubt as to such presence are indicated by the placing of a question mark in parentheses after the check, and by a question mark placed instead of a check. The "logical sequence" indicated is that with the next preceding and following material previously assigned to the "first document" in the case of the column to the right of the center, and to the "second document" in the case of that to the left. As will be seen, the characteristics of the "first document" are indicated to the right of the references and those of the "second" to the left. Where it has been decided that the evidence noted in the table indicates that a passage belonged to one or the other of the documents this is indicated by a cross placed opposite the reference to the right or left according as the indication is for the "first" or "second" document and nearer or farther away as the evidence seems decisive or simply to create a probability. The passages for which reasons have been found why Matthew might have omitted them if they were in his source (pp. 4 ff.) are indicated by a circle (○). It may be noted that all but two of the passages assigned in any way in the table to the document used by Matthew are so marked, and in both these cases one may perhaps suspect change in the text between the use of the document by Matthew and that by Luke. Thus in almost every case of assignment to the first document two lines of evidence converge to confirm the assignment. The circles were inserted after the rest of the table was complete, and were not considered in making assignments as indicated by the crosses. In the "vocabulary" columns the figures indicate the number of the words listed on pp. 19 f. as of greater frequency in one or the other of the groups of passages that we have decided came from the two documents respectively, that occur in the passages in whose line they stand.

In estimating the evidence presented in this table it must be remembered that some of the columns, notably those of "Jesus as prophet"

Vocabulary	Narrative Parables	Narrative Introduction to Parables	Jesus Bringing Salvation: Prophet	Salvation Individual	and Present	Repentance Helped by God An Entering Relation with God	Selfishness Condemned	Love Neighbor!	Interest in the Despised and Hated	Interest in Use of Property	Judean, Especially near Jerusalem	Aim: to Lead to Repentance	Unity in Thought, "Repentance"	Logical Sequence	Probably to Second Document To Second Document	LUKE	To First Document Probably to First Document	Reason for Matthew's Omission	Symbolic	Enigmatical Compressed Sayings	Brief, Readily Detachable Sayings and Incidents	Connections of Sentences: Asyndeton	Generalized Parables	Parallelism of Form	and Thought	Vocabulary	"Jesus" Once at Beginning	Ethical	Local	The Future Crisis	The Kingdom	Future Salvation Affecting Groups	Jesus Authoritative Leader. Future Activity	Logical Sequence	For Christians	Commandments of Jesus
1											?					9:51								√		1							?		√	
8 √							√		?		√					52–56		×			√	√		√	√	4						?	√		√	
3			√	√												61–62	×		√	√	√	√		√		5 √	?			√			√		√	
2																10:1										5							√		?	
1				√												16*b*	×					√		√	√	2							√		√	
0			√													17								?		2										
4																18–20		×	√	√	√	√		√	√	10 √						√	√ (?)	√	?
12 √		√	√	√		√		√				√	√	√	×	25–29						√		√	√	8								√	√
12 √			√								?					38–42	×			√		√		√	√	3			√				√	√	√
4			√													11:1								?		3			√				√	√	
8 √ (?)										?						5–8	×					√	√	√	√	7							√		
2		?	?													15										1							√		
2			?													17*c*, 18*a*, *c*	×		√	√	√	√		√ (?)	√ (?)	2							√		
0				√						?						21–22	×					√	√	√		3 √							√	√	
3				√	√	√		?				√	√	√ (?)		27–28		×	√	√	√	√		√	√	5 √ (?)								?	
0																29*a*										0									
2																36	×		√	√			√ (?)	√	√	7 √							√ (?)		
3																37–38										2									
2				√				√		√		?	?			40–41		×	√	√	√		√	√	√	2		←					√		√	
1																53–54										1								?	
0																12:1*a*										2	....								
1																1*b*	×		√			√				2 ?						√	√	√	√
3																11–12	×					√		√	√	10 √						√	√	√	√
0				√	√	?		√		√		√	√	?		21			?	√						3 √										
0																32	×		√	√				?		4 √				√	√	√	√	√	√
4																35–38	×		√	√		√	?	√	√	10 √			√		√	√	√	√	√	√
3		?														41–42*a*								√		0							?			
3			√	√						?		?				47–48	×		√			√	√	√	√	6 √			?		√		√ (?)	√	
2			√													49–50	×		√	√	√	√	√	√	√	4							√ (?)		
0																54*a*										0							?		
2			√									√		?		54*b*–57		×	√	√		√	√	√		9 √							?		
16 √ (?)			√	√	√		√	√				?	?	√	×	13:10–16										12	←								
1		?		√					?							17									?	1						√	?		
1											√					22										0									
6				√	√	√						√	√	√		23–27		×	√	√	√			√	√	14 √				√		√	√		√
2				√					?							30	×			√	√	√		√	√	4 √ (?)				?		√	√		
9				√												31–33	×		√	√	√	√		√	√	5			√				?		
6 √				√			√	√	?		?	?	?	√	×	14:1–5								√ (?)		3	←								
0														?		6										0									
2 √ (?)		√					?									7										1									
11							√ (?)							?		8–10		×	?	?		√		√ (?)	√	√	11							?		√
9 √ (?)			√	√	?		√ (?)	√ (?)	√	√		√	√	√ (?)		12–14				√		√			√	√	9				√		√	√		√
2		√		√								?		√ or (?)		15			√		√	√				4 √					√	√	?		
1			√						?							25										0							?		
8										√						28–33	×		?			√		√	√	19 √						√	√		√
1			√	√								√ (?)	√			34–35		×		√	√	√	√	√	√	2							√	√	√
18	√		?	?				?		√		?				16:1–12		×		√	√	√		√	√	20 √ (?)						√	√	√	√
0										√						14										0									
1			√						?							17:2, 3*a*	×			√ (?)	√	√	√		?	1			√				√		√
1																5										1								√	
10			√				?									7–10	×		√	√		√	√	√	√	14 √ (?)							√	√	√
1											?					11								?		1		?							
5			√													20–22	×		√	√	√	√		√	√	13 √			√	√			√	√	
1			?					?								25				√	√				√	2									
2			√									?				28–29	×		√ (?)		√	√		√	√	7 √				√		?	√		
3			√							√	?					31–32	×		√	√	√	√		√	√	4				√			√	√	√
3 ?			?													37*a*, *b*										0									
12	√		√			?			?							18:1–8	×			√	√	√		√	√	17 √				√			√	√	
0			√	√			√					?	?			14*b*				√	√	√		√	√	2				√	√	√	√	√	?
3		√	√								√ (?)					19:11										3				√	√	√			
32*	√		?		√ (?)					√	?					12–27		×	√	√	√	√		√	√	29				√	√	√	√	√	?
3											?					28										1							?		

*δέκα six times

An arrow (←) indicates that something occurs that is not in general found in the material assigned to the document on the side of which it stands.

and "salvation as present," indicate features that belong much less exclusively to one of the groups than do others. In the case of most of the passages it will be seen that the evidence falls with decided preponderance to the side of one document or the other. Of the several apparent exceptions to this some are seen not to be such when the slightly distinctive nature of certain columns, as mentioned above, is noted. This is the case with 11:27–28; 11:40–41; 12:54*b*–57; 14:34–35; 16:1–12; 19:12–27. To remove 13:23–27 from the apparent exceptions the further fact comes in that the inclusion of 13:10–16 and 14:1–5 in the second document destroys the logical sequence that without them could be found for the passage in that document, assuming no change of order at this point. The rest, with one exception, are very brief, consisting of a single verse or less, and they will now be taken up along with those passages, real exceptions, in which characteristics of neither group are found sufficiently numerous to warrant assigning them to either document on that basis. These passages are also brief, seldom exceeding the limits of a single verse.

The passages in Luke's Perean section, 9:51—18:14 and 19:1–28, that have not now been assigned with some degree of probability to one of the two documents are as follows: 9:51; 10:1, 17; 11:1, 15, 29*a*, 37–38, 53–54; 12:1*a*, 21, 41–42*a*, 54*a*; 13:17, 22; 14:6, 7, 12–14, 15, 25; 16:14; 17:5, 11, 25, 37*a*, *b*; 18:14*b*; and 19:11, 28. In looking for the probable origin of these we may observe the probability[1] established by the manner of Matthew's use of the material, putting none of it into the Perean ministry, but placing it in the Galilean ministry and the Passion Week, that the document used by Matthew was without marks to indicate to which period of the life of Jesus its events belonged. That such should have been inserted by one working with the material who was not attempting to produce anything like an account of Jesus' life seems distinctly less probable than that Luke himself in incorporating the material into his gospel should have supplied them. They are to be found in 9:51; 13:22; 17:11; 19:11; and 19:28. (Though from its connection with material assigned to a document not used by Matthew a different origin might be suspected for 17:11 from that of the rest, its similarity to them seems to make probable a similar origin.) The probability that these verses were inserted by Luke is further strengthened by the fact that for all of them there is a basis to be found in the corresponding part of Mark, and in every case but that of 19:11 in statements of Mark omitted in their connection by Luke in his parallel

[1] Burton, *op. cit.*, p. 49; Sharman, *op. cit.*, pp. 3 f.

passages.[1] Likenesses in language are also to be found between these passages in Luke and those in Mark. But if these passages were inserted by Luke on the basis of suggestions in Mark, it seems probable that some, at least, of the other passages for which basis can be found in Mark were also inserted by Luke. Some basis in Mark's Perean section can be found for Luke 10:17; 11:29*a*; 11:53–54; 12:1*a*; 12:54*a*; 13:17; and 14:25.[2]

With most of the passages cited as having a basis in Mark some suggestion, more or less definite, is to be found in the context to account for its insertion in Luke. In about half of them indeed part of the passage itself seems to have been suggested by the context. Thus in 9:51 *αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ* anticipates the statement of vs. 53, *τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ*. In 10:17 the words ascribed to the seventy-two, "Lord, even the demons are subject to us in thy name," might have been placed here in view of the words that follow in vss. 18–20: "I beheld Satan fallen. . . . . I have given you authority . . . . over all the power of the enemy. . . . . But in this rejoice not, that the spirits are subject to you." In 11:29*a* the reference to the crowds might have been suggested by the discourse following on "this generation" and further by the mention of a crowd in vs. 27, if that also was not inserted by Luke. The statement of activity against Jesus on the part of the scribes and Pharisees in 11:53–54 comes with exceeding naturalness after the discourse of Jesus in vss. 39–52. A suggestion for the insertion of 12:1*a* is not found nearer than vss. 13 ff. The insertion of reference to crowds in 12:54*a* might seemingly have been suggested by the nature of the following material, vss. 54–57, evidently not addressed to disciples, as the preceding discourse, from vs. 22 on, is indicated as having been. The first half of 13:17 might seemingly have been suggested by the description of the incident that precedes, the insertion of the latter half by the nature of the parables that follow.

A suggestion is perhaps found in the context to account for the insertion of 13:22 at this precise point in that the thought of the spread of the leaven through the meal (vs. 21) may have suggested the referring to the progress of Jesus "through cities and villages, teaching." The indi-

[1] With Luke 9:51 cf. Mark 10:1*a*, 32; with Luke 13:22, Mark 10:1*c*, 32; with Luke 17:11, Mark 10:32; with Luke 19:11, Mark 11:1*a*; and with Luke 19:28, Mark 10:32.

[2] With Luke 10:17 cf. Mark 6:13*a*, absent in Luke's parallel, and Mark 6:30; with Luke 11:29*a*, Mark 10:1*b*; with Luke 11:53–54, Mark 10:2; and with Luke 12:1*a*, 12:54*a*, 13:17, and 14:25, Mark 10:1*b*.

cation of the coming of crowds and of Jesus' addressing them in 14:25 might have been suggested by the change that seems to take place at this point from address to an individual to address to a number.[1] Both the insertion of the geographical note in 17:11 and the mention of Samaria in it may have been suggested by the statement in vs. 16 that one of the lepers was a Samaritan. The mention of Jesus' entering into a village in vs. 12 may have helped to the mention of Jesus' journeying. Suggestion for the insertion of 19:11 by Luke is clearly to be found in the parable that it introduces. With Jesus' near approach to Jerusalem as the next thing that lay before him in Mark to incorporate (Mark 11:1), and with it the cry of the people, "Blessed is he that cometh in the name of the Lord. Blessed is the coming kingdom of our father David" (Mark 11:9–10), he might readily, it seems, interpret this parable remaining in his other source as addressed to meet this situation. It is the departure of the nobleman to a far country to receive the kingdom (19:12) that seems to give the basis for this interpretation.

The fact that a large part of the material that in Luke is introduced by a verse (10:1) which indicates that it was addressed to seventy-two is in Matthew placed close to the introduction that reads: "These twelve Jesus sent forth, and charged them, saying," seems to make it probable that the document containing this material as used by Matthew did not contain the indication of those addressed as given in Luke 10:1. Further, the special fitness of this verse for an account of Jesus' life, the presence in it of a number of words and phrases characteristic of Luke,[2] and the apparent reminiscence of Mark 6:7 seem to point to Luke rather than an earlier editor of the material for its insertion. Moreover, without this verse the connection of thought seems excellent, especially if we assume that instead of "And he said to them," as in Luke 10:2, the document read as in Matthew: "He said to his disciples." Thus the improvement of the connection can hardly have acted as a motive to induce the insertion. A motive in the case of Luke can be found in his having previously (9:1–6) recorded the addressing by Jesus to the twelve of instructions very similar to some of those that follow. The probability that it was Luke who inserted 10:1 creates an almost equal probability that the mention of the return of the seventy-two in 10:17

[1] Note "He said to him," in vs. 16, and "which of you" in vs. 28 with which vss. 26–27 seem closely connected.

[2] In addition to those listed by Hawkins, *μετὰ ταῦτα*, **ὁ Κύριος* used of Jesus in narrative, and *ἕτερος*, we may note *ἀναδείκνυμι*, Luke once, Acts once, only, in the New Testament; *ἤμελλον*, in Luke alone of the Synoptic Gospels, 4 times; and *τόπος*, Matt. 10, Mark 10, Luke 19, Acts 17.

was also inserted by Luke rather than belonging to a document at this point. In 10:17 also words characteristic of Luke are found: ὑποστρέφω, not in Matthew or Mark, Luke, 21 times, Acts, 11, Paul, 1, rest of New Testament, 2; δαιμόνιον, Matthew, 11 times, Mark, 13, Luke, 23, rest of New Testament, 16. ὑποτάσσω is not found in other gospels, Luke, 3, Paul, 22, rest of New Testament, 12. The fact that the passage in Mark which seems to be reflected (6:13) follows closely on the one, 6:7, of which there seems to be reminiscence in Luke 10:1, gives a further hint that the two verses in Luke have a common origin, and are probably from Luke himself.

The partial parallel to 11:37–38 in Mark 7:1–5, a passage not used in the parallel portion of Luke, what follows being also somewhat similar in the two cases, suggests that these verses were here introduced by Luke from the suggestion in Mark, Jesus' eating with a Pharisee being possibly suggested to him by the source of 14:1, or of 7:36, which is more similar in its expressions. A number of expressions characteristic of Luke occur in 11:37–38; those listed by Hawkins are *ἐν τῷ with infinitive, and ἐρωτάω. Ἀριστάω occurs in the New Testament only once in Luke and twice in John, and ἐρωτάω ὅπως only twice in Luke and once in Acts; θαυμάζω, Matthew, 7 times, Mark, 4, Luke, 12, John, 6, Acts, 5, rest of New Testament, 8; ἄριστον, Matthew, 1, and Luke, 2, only, in the New Testament. However, it is possible that in substance at least these verses stood in the document used by Luke, and if so they probably stood in that used by Matthew also, as insertion by another than Luke has little to make it appear probable. In view of the reference to John's teaching as suggesting that of Jesus, it seems improbable that 11:1 is an editorial addition. In view of its connection and its lack of fitness for separate transmission, it should therefore probably be assigned to the "first" document.

The context, 14:8–11 and 1, might, it seems, have given sufficient suggestion for the construction of 14:7, and that Luke rather than another was its author seems to be indicated by the large number that it contains, for its length, of expressions characteristic of Luke.[1] The facts of language suggest that in 14:12 also considerable rewriting or shaping by Luke has taken place.[2] That the characteristics of the first

[1] ἔλεγεν δέ; πρός, used of speaking to, *bis;* λέγω παραβολήν; from Hawkins' list. Ἐκλέγομαι, Matt., 0, Mark, 1, Luke, 4 (WH), Acts, 7, rest of New Testament, 9; ἐπέχω, Luke, 1, Acts, 2, Paul, 2, only, in the New Testament.

[2] It contains from Hawkins' list of words and phrases characteristic of Luke's Gospel, ἔλεγεν δέ, *δὲ καί, *φίλος, συγγενής, and πλούσιος; also ἄριστον, Matt., 1, Luke, 2, only, in the New Testament; γείτων, Luke, 3, John, 1, only, in the New Testament; ἀντικαλέω, not in LXX, only here in the New Testament; ἀνταπόδομα, not classical, only here and once in Romans in the New Testament.

document are well represented in 18:14*b* is not strange in view of its being a repetition of a sentence assigned to that document as closely paralleled in Matthew. Reason for thinking that it owes its present position to Luke may be found in the fact that it seems to fit as a transition from the parable preceding to the incident from Mark which follows in Luke better than either as a mere summary of the parable or as a transition to the next material from the same source (19:1 ff.).

There are a number of passages remaining to be considered that are alike in that they include or report remarks of others than Jesus. We may first notice 12:41–42*a*; 14:15; 16:14; and 17:5. The first gives a question from Peter, the last a request from "the apostles," the second a beatitude from a table-companion, and the third is a statement that the Pharisees heard and scoffed at him.

Both the first and the last are rich in expressions characteristic of Luke.[1] Examples of the insertion of Peter's name by Luke in using material from Mark are found in Luke 8:45, parallel to Mark 5:31; 22:8, parallel to Mark 14:12, 13 and Matthew 26:17–18; and in the inserted verse 9:32 in the transfiguration story. The form in the two cases here being considered is very similar: 12:41–42*a*, Εἶπεν δὲ ὁ Πέτρος Κύριε πρὸς ἡμᾶς . . . . καὶ εἶπεν ὁ κύριος; 17:5–6*a*, Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ Πρόσθες ἡμῖν . . . . εἶπεν δὲ ὁ κύριος. It seems probable that in both cases Luke was responsible for the insertion rather than that these passages stood in his document.

In 14:15, however, no expression characteristic of Luke is found nor a word that approaches being such. Moreover, the characteristics noted in the table, after p. 48, strongly connect it with the first document. Its most important point of contact with the second document is its seeming to furnish the appropriate occasion for the parable from that document that follows it. Its connection with vss. 26 ff. is not so evidently good, but seems at least possible. The relation of 14:15 to 14:26 f. is somewhat like that of 13:23 to 24 ff., of 11:27 to 28, of 9:57 to 58, of 9:59 to 60, and of 9:61 to 62. All of these others have been previously assigned to the "first document," and 9:57–58 and 59–60 clearly belong to it from the close parallel in Matthew. If we include with 14:15 the formula of address, "But he said to him," at the beginning of vs. 16, the connection with vs. 26 appears to be about as good as that with the parable in vss. 16 ff. The transition of thought from that of enjoying

[1] Of those listed by Hawkins 12:41–42*a* has **εἶπεν δέ*, **πρός* used of speaking to (*bis*), *λέγω παραβολήν*, and **ὁ Κύριος* used of Jesus in narrative; 17:5 has *ἀπόστολος*, **ὁ Κύριος* used of Jesus in narrative, and *προστίθημι*. 17:6*a* has *εἶπεν δέ* and *ὁ Κύριος* used of Jesus in narrative.

the blessings of the kingdom of God to that of being Christ's disciple would not, it seems, have been a very difficult one for the compiler of the first document, in view of passages like 9:59–62 and 13:23–30. It seems probable, therefore, that this verse belonged to the "first document." However, as the material assigned to that document does not mention Jesus' being at a meal in the near context, *τῶν συνανακειμένων* may have been inserted by Luke in view of 14:1 and the sayings about meals in vss. 8–24. We have already noticed the probability that he introduced 14:7, and *τῷ κεκληκότι αὐτόν* in vs. 12 might also have been thus introduced.[1]

Passing now to 16:14, we find again the possibility of a brief insertion by Luke in view of the context. That something like this verse stood in the second document as an introduction to vs. 15 seems probable. The two words *φιλάργυροι ὑπάρχοντες*, however, seem to fit better in the present connection of the verse than with it placed in its order in the second-document material. Moreover, *ὑπάρχω* is strongly characteristic of Luke (and Acts),[2] and *φιλάργυρος* is found in the New Testament only here and in II Tim. 3:2. These facts suggest the insertion of these two words by Luke. But the verse as a whole does not fit especially well in the second document, and it may be considered possible that the whole verse was inserted by Luke.[3]

There is another brief passage that gives a question from Jesus' disciples, 17:37*a*, *b*. It fits very naturally[4] into its context in the first-document material, and as it has no expression characteristic of Luke or word nearly so, it seems probable that it formed part of the document used by Matthew, for whose omission of it a possible reason has been found.[5] It is conceivable that questions introduced by Luke were suggested by this one in his source. On the other hand, it is conceivable that this also was inserted by Luke.

The close parallel to Mark 3:22 in Luke 11:15 might lead us to suspect that that was used as the source of it. Two facts point in the other direction, however, first that Matthew in 12:24 has a considerably closer parallel to this than to Mark, and second that Matthew in 9:34 has a closer parallel to Mark 3:22 than in 12:24. However, in Matthew 9:32–34 he appears from the closeness of similarity to be using the source

[1] Cf. Von Soden, *History of Early Christian Literature*, p. 172.

[2] Hawkins, *op. cit.*, p. 23.

[3] *ἐκμυκτηρίζω* is used in the New Testament only here and in Luke 23:35, where it is substituted for Mark's *ἐμπαίζω*.

[4] Cf. Sharman, *op. cit.*, p. 133. [5] P. 9.

of Luke 11:14–15. That Matthew had before him two versions of the charge as well as of the discourse that follows seems therefore rather probable. The absence of the word Beelzebul in Matthew 9:34 and the varying position of the article in Matthew and Luke suggest that both independently inserted this word from Mark, one before and one after the article. Matt. 9:34 would then give an exact reproduction of the source of Luke 11:15, and Matt. 12:24 might have resulted from a contraction, such as Matthew was accustomed to make, of Mark 3:22, with perhaps some influence from the source in Luke 11:15. With 11:17*a* present, some such charge seems to be needed in Luke's form. We cannot now definitely decide whether it was in the first document or inserted by Luke from Mark, with suggestion from the source of 11:18*c*.

Three of the four passages still remaining unassigned are alike in giving sayings that seem to be attributed to Jesus.

On the basis of its characteristics 12:21 should apparently be assigned to the second document, though the possibility remains that it was inserted either in the combining of the documents or later, for it seems to help the connection somewhat as it stands, but to injure it in the non-Matthean document. Its absence from certain manuscripts lends some support to this conjecture.

Perhaps 17:25 should be assigned to the first document, occupying as it does a position similar to that of 17:33, shown by parallel in Matthew to have belonged to it, and possessing some of the characteristics of the material assigned to that document. Its suggestion of a speedy consummation is found also in 18:8, in a passage assigned to the first document. But its material and much of its language could have come from Mark 8:31, and its interruption of the portrayal of the day suggests that it is a later insertion.[1]

Luke 14:12–14, which has many of the characteristics of both documents, if we consider that vs. 12 was largely shaped by Luke, seems to belong rather to the first document along with the verses preceding and following. The connection of thought in each document seems to be best preserved by assigning these verses for substance to the document used by Matthew.

Luke 14:6 may be thought to be a touch added by Luke somewhat similarly to 13:17. In its language ἰσχύω with the infinitive is characteristic of Luke, occurring in the New Testament only twice each in Matthew and Mark, once in John, eight times in Luke, and four times in Acts. Ἀνταποκρίνομαι occurs in the New Testament only here and

[1] Cf. Sharman, *op. cit.*, pp. 130 f., note.

once in Romans. This verse may have been inserted along with vs. 7 as part of a smoother transition between vss. 5 and 8 ff. On the other hand, it is possible that it stood in the second document, though there is only its possible logical connection in that material to indicate that it did.

There are a few brief phrases and clauses that we may suspect were inserted by Luke on the basis of suggestions from Mark. These are: in 9:57, *πορευομένων αὐτῶν ἐν τῇ ὁδῷ*, and 10:38, *Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσήλθεν εἰς κώμην τινά*;[1] and in 12:13*a* *ἐκ τοῦ ὄχλου*.[2] In 13:18 *Ἔλεγεν οὖν* injures the connection in the first document, and may have been inserted along with vs. 17 by Luke, or possibly by an earlier combiner of the two documents. The statement of address in 12:22*a* is superfluous in the first document and, as it contains *εἶπεν δέ* and *πρός* used of speaking to, both strongly characteristic of Luke, may have been introduced by him.

In 13:1*a* the phrase *ἐν αὐτῷ τῷ καιρῷ* is characteristic of Luke and especially appropriate only in a narrative work such as none of the documents was. We may therefore think it probable that Luke inserted it.

To summarize, we may say that while absolute certainty in the assignment of these brief portions is not attainable, most of them may be assigned with more or less confidence to Luke, who had in many cases a basis for them in the Gospel of Mark, and in a number a suggestion or more from the context in the document he was using. A few of them we are inclined to assign, for substance at least, to the document used by Matthew (11:15; 14:12–14, 15; 17:37*a*, *b*), and others may have come from it (11:37–38 and 17:25). Luke 12:21 may have been in the non-Matthean document, and traces of that document are perhaps to be found in 14:6 and 16:14.

As a result of this study it appears that the material found in Luke's Perean section, Luke 9:51—18:14 and 19:1–28, came for the most part from two documents. Of those documents only one was used in the composition of Matthew's Gospel. The assignments of material are as follows: The contents of the document used by Matthew included the material of Luke 9:57–60; 10:2–16*a*, 21–24; 11:2–4, 9–13, 14, 16–17*b*, 18*b*, 19–20, 23–26, 29–35, 39, 42–52; 12:2–10, 22*b*–31, 33–34, 39–40, 42*b*–46, 51–53, 58–59; 13:18–21, 28–29, 34–35; 14:11, 26–27; 16:13, 16–18; 17:1, 3*b*–4, 6, 23–24, 26–27, 30, 33–35, and 37*c*,[3] probably also, as similar in characteristics, that of Luke 9:61–62; 10:16*b*, 38–42; 11:5–8, 17*c*, 18*a*, *c*, 21–22, 36; 12:1*b*, 11–12, 32, 35–38, 47–48, 49–50; 13:30–33; 14:28–33; 17:2, 3*a*, 7–10, 20–22, 28–29, 31–32; 18:1–8;[4]

[1] Cf. Mark 10:17 and 32, and 9:30.

[2] Cf. Mark 10:1*b*.

[3] P. 18.

[4] Pp. 47 ff.

rather probably also, on the basis of similar characteristics, that of Luke 9:52–56; 10:18–20; 11:27–28, 40–41; 12:54*b*–57; 13:23–27; 14:8–10, 34–35;[1] 16:1–12; 19:12–27;[2] probably also, as otherwise shown, that of Luke 14:12–14;[3] 14:15;[4] and 17:37*a*, *b*;[5] and possibly also that of Luke 11:15, 37–38; and 17:25.[6] The other document appears to have consisted, in part at least, of the material now found in Luke 10:30–37; 12:13–20; 13:1–9; 14:16–24; 15:1–32; 16:15, 19–31; 17:12–19; 18:9–14*a*; and 19:1–10;[7] probably also, as similar in characteristics, that of Luke 10:25–29, and 13:10–16;[8] rather probably, for the same reason, that of Luke 12:21; and 14:1–5;[9] and possibly also that of Luke 14:6 and 16:14.[10]

Each of these documents as we have reconstructed it has in general a comprehensible order, which is with one exception[11] the order in which the material now stands in Luke. This fact strongly confirms the supposition, based on his careful adherence to the order of Mark in the portions he derived from that source, that Luke in dealing with the material of this section also made little change in order.

For the "first document," that used by Matthew, parts of the order are made certain by agreement in the two gospels. The longest uninterrupted passage in which the order of our material in the two gospels agrees consists of ten verses in Luke and nine in Matthew (Luke 12:22–31 = Matt. 6:25–33). Such agreements in order in the two gospels, in which there is intervening material in neither, are found in Luke 9:57–60 = Matt. 8:19–22; Luke 10:2 = Matt. 9:37–38; Luke 10:5–6 = Matt. 10:12–13; Luke 10:13–15 = Matt. 11:21–23*a*; Luke 10:21–22 = Matt. 11:25–27; Luke 11:9–11 = Matt. 7:7–10; Luke 11:14 = Matt. 12:22–23*a*; Luke 11:17–23 = Matt. 12:25–30; Luke 11:24–26 = Matt. 12:43–45*a*; Luke 11:29–30 = Matt. 12:39–40; Luke 11:31 = Matt. 12:42; Luke 11:32 = Matt. 12:41; Luke 11:34–35 = Matt. 6:22–23; Luke 11:39–41 = Matt. 23:25–26; Luke 11:43 = Matt. 23:6–7; Luke 11:49–51 = Matt. 23:34–36; Luke 12:2–9 = Matt. 10:26–33; Luke 12:11–12 = Matt. 12:19–20; Luke 12:22–31 = Matt. 6:25–33; Luke 12:33–34 = Matt. 6:19–21; Luke 12:39–40 = Matt. 24:43–44; Luke 12:42–46 = Matt. 24:45–51; Luke 12:58–59 = Matt. 5:25–26; Luke 13:18–21 = Matt. 13:31–33; Luke 13:34–35 =

[1] 14:34*b*–35 are also partially paralleled in Matthew.
[2] Pp. 47 ff.
[3] P. 55.
[4] Pp. 53 f.
[5] P. 54.
[6] Pp. 54 f., 52, and 55.
[7] P. 18.
[8] Pp. 47 ff.
[9] Pp. 55 and 47 ff.
[10] Pp. 55 f. and 54.
[11] See pp. 16 f.

Matt. 23:37–39; Luke 14:26–27 = Matt. 10:37–38; Luke 14:34*b*–35 = Matt 5:13*b* and *c*; Luke 17:23–24 = Matt. 24:26–27; Luke 17:26–27 = Matt. 24:37–39*a*; Luke 17:34–35 = Matt. 24:40–41.

The evidence for the order of this document is nearly as strong where material intervenes in Luke but not in Matthew. Thus the order of the "first document" is clearly shown in Luke 10:10–11*a*, 12 = Matt. 10:14–15;[1] Luke 11:15, 17–23 = Matt. 12:24–30; Luke 12:39–40, 42*b*–46 = Matt. 24:43–51; Luke 12:51, 53 = Matt. 10:34–35; Luke 17:26–27, 30 = Matt. 24:37–39. The same is true of passages in which material not from this source intervenes in Matthew but nothing in Luke. Thus the order of the first document is shown in Luke 11:2–4, parallel to Matt. 6:9–10*a*, 11–13*a*, Luke 10:23–24, parallel to Matt. 13:16–17; and Luke 17:3–4, parallel to Matt. 18:15, 21–22. Possibly the same may be said of Luke 13:24–29, parallel to Matt. 7:13–14, 23; 8:11–12; Luke 11:14–15, parallel to Matt. 12:22–23*a*, 24; and Luke 11:47–51, parallel to Matt. 23:29–31, 34–36, but in each of these cases there is the possibility that some other source is responsible for part of the material in Matthew, and therefore only slight weight can be placed on their evidence as to the order of the "first document."

It is noteworthy that in the discourse of instruction to the disciples, Matt. 9:37—10:40, in which fourteen separate passages from the first document are found, only in the case of four brief sayings does Matthew's order vary from that of Luke, except where he follows the order of parallel material in Mark. "Behold I send you forth as sheep in the midst of wolves," instead of being placed before the instructions, as in Luke, is given after the dealing with those who do not receive the messengers. In its place near the beginning is put, seemingly from the source of the first paragraph in Luke, the direction to say that the kingdom of heaven has come near, and to heal the sick. This is seemingly a natural change in order in view of the general and important character of these directions. So likewise the reserving of the saying, "He that receiveth you, receiveth me," for the conclusion of the whole discourse, after all the rest of the relevant material from the document had been used, seems a very natural rearrangement for Matthew to have made. The only other change is the use of the saying, "The laborer is worthy of his food," three verses earlier than it is found in Luke. Moreover, the variation from Luke's order caused by following that of Mark in the parallel to Luke 12:11–12 involves no great displacement, but only, apparently, the modification of the wording of a saying from Mark, under the influ-

[1] Mark was used in vs. 14.

ence of the form in a document from which it came into Luke after eight more verses. With these five exceptions, then, the material in this discourse common to Matthew and Luke's Perean section occurs in the same order in both, a fact which makes strongly for this being the original order, i.e., the order in the "first document." And the nature of the exceptions makes it seem probable that in all the cases Luke, rather than Matthew, has preserved the order of the document.

In the other long discourse collections of Matthew the topical arrangement has largely removed possible confirmations of any order as that of the document, but it may be noted that in the Sermon on the Mount the teachings on prayer occur in the same order in Matthew as in Luke: Matt 6:9–13; 7:7–11; Luke 11:2–4, 9–13. The discourse against the Pharisees, Matt., chap. 23, has some correspondences in order in the two gospels which are, or may be, significant for the order of the document: Matt. 23:25–27 is parallel to Luke 11:39–41, 44; and *vide supra* on Matt. 23:29–31, 34–36, parallel to Luke 11:47–51. And the eschatological discourse in Matt., chap. 24, has vss. 26–27 and 37–41 in the same order in which that material appears in Luke 17:23–24, 26–27, 34–35. The woes upon the unrepentant cities and the thanksgiving to the Father occur in the same order in the two gospels (Matt. 11:21–23*a*, 25–27; Luke 10:13–15, 21–22); and so of the Beelzebul incident and the saying about blasphemy (Matt. 12:22 ff.; Luke 11:14 ff.; 12:10).

Taken all together, the evidence on order gives considerable basis for the supposition that in general the present order in Luke was that of the material in the first document, though to a large extent this must remain a supposition.

For the material of the second document no such objective test as to order is available, and the internal one of logical sequence is the only support we have in retaining and slightly modifying the present order of the material in reconstructing that document.

Whether material from either of these documents is to be found in our gospels outside of Luke's Perean section and the similar passages in Matthew is a question whose answer lies outside the scope of this paper.

The reconstructed documents, so far as their material is found in Luke's Perean section, follow.

"FIRST" DOCUMENT

LUKE

9 52 And he sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was *as though he were* going to Jerusalem. 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? 55 But he turned, and rebuked them. 56 And they went to another village.

57 And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. 61 And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. 62 But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

10 2 And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. 3 Go your ways; behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes; and salute no man on the way. 5 And into whatsoever house ye shall enter, first say, Peace *be* to this house. 6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking

MATTHEW

8 19 And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head. 21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

9 37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

10 16 Behold, I send you forth as sheep in the midst of wolves:

11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not

LUKE

such things as they give: for the laborer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh. 12 I say unto you, It shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. 16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

18 And he said unto them, I beheld Satan fallen as lightning from heaven. 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. 20 Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21 In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal

MATTHEW

worthy, let your peace return to you. 10*b* For the laborer is worthy of his food.

7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons:

14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

11 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. 24 But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

10 40 He that receiveth you receiveth me.

11 25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto

LUKE

them unto babes: yea, Father; for so it was well-pleasing in thy sight. 22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. 23 And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see: 24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

*[38 Now as they went on their way, he entered into a certain village] and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

11 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

5 And he said unto them, Which of you shall have a friend, and shall go unto him

MATTHEW

babes: 26 yea, Father, for so it was well-pleasing in thy sight. 27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

13 16 But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

6 9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil *one*.

* Passages concerning which there is doubt as to whether they belonged to the document are bracketed.

LUKE

at midnight, and say to him, Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before him; 7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? 8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? 12 Or *if* he shall ask an egg, will he give him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a demon *that was* dumb. And it came to pass, when the demon was gone out, the dumb man spake; and the multitudes marvelled. [15 But some of them said, By Beelzebub the prince of the demons casteth he out demons.] 16 And others, trying *him*, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. 18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out demons by Beelzebub. 19 And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I by the finger of God cast out

MATTHEW

7 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; 10, or if he shall ask for a fish, will give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

12 22 Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Can this be the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons. 25 And knowing their thoughts, he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. 28 But if I by the Spirit of God cast out demons,

LUKE

demons, then is the kingdom of God come upon you. 21 When the strong *man* fully armed guardeth his own court, his goods are in peace: 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils. 23 He that is not with me is against me; and he that gathereth not with me scattereth. 24 The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and finding none, he saith, I will turn back unto my house whence I came out. 25 And when he is come, he findeth it swept and garnished. 26 Then goeth he, and taketh *to him* seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 32 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

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then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man?* and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth.

43 But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. 44 Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

38 Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

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33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. 34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. 35 Look therefore whether the light that is in thee be not darkness. 36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

[37 Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner.] 39 And the Lord said unto him, Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? 41 But give for alms those things which are within; and behold all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. 43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. 44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45 And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also. 46 And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the

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5 15 Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

6 22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

23 25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.

6 and love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the market-places.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

4 Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves

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burdens with one of your fingers. 47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. 48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. 49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. 52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

12 He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 But there is nothing covered up, that shall not be revealed; and hid, that shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say

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will not move them with their finger.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, 30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. 31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? 34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

10 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. 28 And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a penny? and not one them shall fall on the ground without your Father: 30 but the very hairs of your head are all numbered. 31 Fear not therefore: ye are of more value than many sparrows. 32 Every one there-

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unto you, Fear him. 6 Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. 7 But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. 8 And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God. 10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. 11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.

12 22 Therefore I say unto you, Be not anxious for *your* life, what ye shall eat; nor yet for your body, what ye shall put on. 23 For the life is more than the food, and the body than the raiment. 24 Consider the ravens, that they sow not, neither reap; which have no storechamber nor barn; and God feedeth them: of how much more value are ye than the birds! 25 And which of you by being anxious can add a cubit unto the measure of his life? 26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest? 27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. 28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith? 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these

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fore who shall confess me before men, him will I also confess before my Father who is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

12 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

10 19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you.

6 25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto the measure of his life? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32

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things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Yet seek ye his kingdom, and these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lamps burning; 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. 39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh.

42 Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will set him over all that he hath. 45 But if that

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For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: 21 for where thy treasure is, there will thy heart be also.

24 43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. 44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

45 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil servant shall

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servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. 47 And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes;* 48 but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and what do I desire, if it is already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: 52 for there shall be from henceforth five in one house divided, three against two, and two against three. 53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

[54 And he said to the multitudes also,] When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. 55 And when *ye see* a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. 56 Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? 57 And why even of yourselves judge ye not what is right? 58 For as thou art

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say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, 51 and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

10 34 Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes *shall be* they of his own household.

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going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. 59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

13 18 He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? 19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

23 And one said unto him, Lord, are they few that are saved? And he said unto them, 24 Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; 26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; 27 and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. 29 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. 30 And behold, there

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5 25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

13 The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

8 11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing

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are last who shall be first, and there are first who shall be last.

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. 32 And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I am perfected. 33 Nevertheless I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! 35 Behold, your house is left unto you *desolate:* and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

14 8 When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, 9 and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. 10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. 11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

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of teeth. **20** 16 So the last shall be first, and the first last.

23 37 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

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14 and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said unto him, 26 If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 Whosoever doth not bear his own cross, and come after me, cannot be my disciple. 28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. 33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. 34 Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? 35 It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

16 And he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the

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10 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after me, is not worthy of me.

5 13*b* but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

11 15 He that hath ears to hear, let him hear.

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steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I am resólved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. 8 And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. 9 And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?* 12 And if ye have not been faithful in that which is another's, who will give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon.

16 The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. 17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

18 Every one that putteth away his wife, and marrieth another, committeth

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6 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

11 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John.

5 32 but I say unto you, that every one that putteth away his wife, saving for the

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adultery: and he that marrieth one that is put away from a husband committeth adultery.

17 And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! 2 It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. 3 Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. 4 And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you. 7 But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; 8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank the servant because he did the things that were commanded? 10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: 21

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cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

18 7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

15 And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

21 Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

17 20 And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

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neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them:* 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. [25 But first must he suffer many things and be rejected of this generation.] 26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed. 31 In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it. 34 I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. 35 There shall be two women grinding together; the one shall be taken, and the other shall be left. 37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is* thither will the eagles also be gathered together.

18 And he spake a parable unto them

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24 26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe *it* not. 27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.

37 And as *were* the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man.

10 39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

24 40 Then shall two men be in the field; one is taken, and one is left; 41 two women *shall be* grinding at the mill; one is taken, and one is left.

28 Wheresoever the carcase is, there will the eagles be gathered together.

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to the end that they ought always to pray, and not to faint; 2 saying, There was in a city a judge, who feared not God, and regarded not man: 3 and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. 6 And the Lord said, Hear what the unrighteous judge saith. 7 And shall not God avenge his elect, that cry to him day and night, and *yet* he is longsuffering over them? 8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

19 12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 13 And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye *herewith* till I come. 14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came before him, saying, Lord, thy pound hath made ten pounds more. 17 And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Thy pound, Lord, hath made five pounds. 19 And he said unto him also, Be thou also over five cities. 20 And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: 21 for I feared thee, because thou

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art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow. 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow; 23 then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? 24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. 27 But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.

MATTHEW

"Second" or "Judean" Document

12 13 And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? [21 So is he that layeth up treasure for himself, and is not rich toward God.]

13 Now there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vine-

dresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit thenceforth, *well;* but if not, thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands upon her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. 15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath?

14 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. 2 And behold, there was before him a certain man that had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? 4 But they held their peace. And he took him, and healed him, and let him go. 5 And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? [6 And they could not answer again unto these things.]

A certain man made a great supper; and he bade many: 17 and he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. 19 And another said I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the servant came and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. 24 For I say unto you, that none of those men that were bidden shall taste of my supper.

15 Now all the publicans and sinners were drawing near unto him to hear him. 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying, 4 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. 7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance.

8 Or what woman having ten pieces of silver, if she lose one piece, doth not light
a lamp, and sweep the house, and seek diligently until she find it? 9 And when she
hath found it, she calleth together her friends and neighbors, saying, Rejoice with me,
for I have found the piece which I had lost. 10 Even so, I say unto you, there is joy
in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons: 12 and the younger of them said to
his father, Father, give me the portion of *thy* substance that falleth to me. And he
divided unto them his living. 13 And not many days after, the younger son gathered
all together and took his journey into a far country; and there he wasted his substance
with riotous living. 14 And when he had spent all, there arose a mighty famine in
that country; and he began to be in want. 15 And he went and joined himself to one of
the citizens of that country; and he sent him into his fields to feed swine. 16 And he
would fain have filled his belly with the husks that the swine did eat: and no man
gave unto him. 17 But when he came to himself he said, How many hired servants
of my father's have bread enough and to spare, and I perish here with hunger! 18 I
will arise and go to my father, and will say unto him, Father, I have sinned against
heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as
one of thy hired servants. 20 And he arose, and came to his father. But while he
was yet afar off, his father saw him, and was moved with compassion, and ran, and fell
on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned
against heaven, and in thy sight: I am no more worthy to be called thy son. 22 But
the father said to his servants, Bring forth quickly the best robe, and put it on him;
and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, *and* kill
it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he
was lost, and is found. And they began to be merry. 25 Now his elder son was in
the field: and as he came and drew nigh to the house, he heard music and dancing.
26 And he called to him one of the servants, and inquired what these things might be.
27 And he said unto him, Thy brother is come; and thy father hath killed the fatted
calf, because he hath received him safe and sound. 28 But he was angry, and would
not go in: and his father came out, and entreated him. 29 But he answered and said
to his father, Lo, these many years do I serve thee, and I never transgressed a com-
mandment of thine; and *yet* thou never gavest me a kid, that I might make merry with
my friends: 30 but when this thy son came, who hath devoured thy living with harlots,
thou killedst for him the fatted calf. 31 And he said unto him, Son, thou art ever
with me, and all that is mine is thine. 32 But it was meet to make merry and be glad:
for this thy brother was dead, and is alive *again;* and *was* lost, and is found.

16 [14 And the Pharisees, who were lovers of money, heard all these things; and
they scoffed at him.] 15 And he said unto them, Ye are they that justify yourselves
in the sight of men; but God knoweth your hearts: for that which is exalted among
men is an abomination in the sight of God.

19 Now there was a certain rich man, and he was clothed in purple and fine linen,
faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at
his gate, full of sores, 21 and desiring to be fed with the *crumbs* that fell from the rich
man's table; yea, even the dogs came and licked his sores. 22 And it came to pass,
that the beggar died, and that he was carried away by the angels into Abraham's
bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his
eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24
And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that

he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. 26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

10 25 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

17 12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: 13 and they lifted up their voices, saying, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 Were there none found that returned to give glory to God, save this stranger? 19 And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

18 9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the publican, standing afar off, would not lift

up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. 14 I say unto you, This man went down to his house justified rather than the other.

19 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.[1]

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